

*O light of those who are
lonely in the darkness...*



DUA KUMAYL

- Translated
- Transliterated
- Meaning of key words
- Brief Explanations of the passages

Ali ibn Abi Talib

FOREWARD

In the name of Allah the all merciful, the all
compassionate

This humble work is inspired from the beautiful words that have been taught by Imam Ali (as)

Whenever we recite the dua, be it in a gathering or alone, we relied heavily on the various translations that have been available to us through publications or power points slides.

However, we felt that a disconnect linking the translation to the dua. We needed to get an emotional connection, where the wordings of this dua would come out of our hearts and not just our lips, hitting our hearts and not just our ears.

As such, we embarked on a project to enlighten ourselves on what these beautiful words are about, their background and possible explanations based on published work of scholars and intellectuals.

We are sharing our findings with those that are searching too in the hope that others may also read, and understand this supplication better.

In our research, we have quoted verses of the holy Quran, the hadith of Rasulallah (saw) and

our Aimmah (as) and also quoted eminent scholars in trying to explain the inner meanings of the verses of this dua.

We have also translated the keywords in the dua, so the supplicant can relate and better understand the translation.

We pray that the supplicant will have a better connection to this supplication after reading the explanations as this is our humble intent.

A wise man once said: when I was a young man, I wanted to change the world. I found it was difficult to change the world, so I tried to change my nation. When I found I couldn't change the nation, I began to focus on my town. I couldn't change the town, so I tried to change my family, who also I could not change.

Now, as an old man, I know the only thing I can change is myself. And suddenly I realize that if long ago I had changed myself, I could have made an impact on my family. My family and I could have made an impact on our town. Their impact could have changed the nation and I could indeed possibly, would have changed the world.

This dua is a personal window into the life of an individual, who, while admitting his faults and asking for forgiveness also realizes the need for change.

In this work, we have color coded the various entries to make it easier for the reader to be guided.

Here are the codes;

Arabic part of the verse and the English translation

Transliteration of Arabic

Verses of the holy QURAN

Keywords of the verses of the dua

Explanation of the verses of the dua

**PLEASE FEEL FREE TO SHARE THIS
PUBLICATION-THANK YOU**

HISTORY OF DUA KUMAYL

Kumayl Ibn Ziyad Nakha'i was a very close companion of Amir al Muminin, Imam Ali Ibn Abi Talib (as) and this inspiring Du'a was first heard from the beautiful, though anguished, voice of Imam Ali.

According to Allamah Majlisi (ra) Kumayl had attended an assembly in the Mosque at Basra which was addressed by Imam Ali in the course of which the night of the 15th of Shaban was mentioned.

Imam Ali said-"Whosoever keeps awake in devoutness on this night and recites the Du'a of Prophet Khizr, undoubtedly that person's supplication will be responded to and granted. When the assembly at the Mosque had dispersed, Kumayl called on the imam and requested him to acquaint him with Prophet Khizr's "Du'a". Imam Ali (as) then dictated the dua as Kumayl, recorded and it.

Imam Ali then advised Kumayl to recite this "Du'a" on Thursday night every week or once a month or at least once in every year so that, as Imam said, "Allah may protect you from the evils of the enemies and the plots contrived by impostors.

الرحمن الرحيم بسم الله

Bis-millahir-rahmanir-rahim

In the Name of Allah, the All-merciful, the All-compassionate

The recital of "Bismillah" at the beginning of every work has been recommended

Bismillah has been at the commencement of all the actions of all the prophets ('a). When the ark of Nabi Nuh ('a) was about to set out amidst the waves in the storm, he asked his followers to embark and then he said:

Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful. (Quran 11:41)

When prophet Sulayman (as) invited the Queen of Sheba toward God, he began his invitation letter with the phrase, Bismillahi'r-rahmani'r-rahim

Imam 'Ali (as) has said: "Bismillah is the source of blessing in every work, and abandoning it leads to the lack of success of affairs."

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ

Allahumma inni as'aluka birahmatikalati wasiat
kulla shay

O Allah, I
ask you by your unlimited mercy, which
encompasses everything;

Wasiat means includes or encompasses

*Kullu Shay includes all the creatures and
beings, which have been created by Allah's Mercy.*

*Imam Ali (as) begins the dua with a plea through
Allah's (swt) mercy. Our sins maybe more than the
leaves on a tree, more than raindrops, more than
anything, but they are not more than the mercy of the
all merciful*

*It is through this mercy that Allah(swt) permits the
supplicant to ask for forgiveness*

*Allah's (swt) general Mercy is like the sun; it rises from
east, and shines over everything within its path not
depriving anything from its light. From the
heavens to the earth, from east to west, and from the
unseen to the visible, all beings benefit from Allah who
is the Creator and the provider. If Allah's (swt) mercy
were to be removed, even for an instance, creation
would immediately cease to exist.*

*The supplicant in this state sees himself as a poor and
helpless servant who calls Allah (swt) with humility and*

sees him as the source of Mercy, Justice, and Forgiveness.

O you servants of Mine who have transgressed against your own selves! Despair not of Allah's mercy: behold, Allah forgives all sins - for, verily, He alone is much-forgiving, a dispenser of grace!" (Quran 39:53)

Allah revealed to Prophet Yunus (as), who asked that his people be punished when they rejected his message "There are fetuses, children, old men, old women and weak persons among your people and I am the Fair Judge. My mercy has preceded my wrath. I do not punish the children for the sins of the adults of your people. I like to be patient with them and to wait for their repentance.

وَبِقُوَّتِكَ الَّتِي قَهَرْتَ بِهَا كُلَّ شَيْءٍ وَخَضَعَ لَهَا كُلُّ
شَيْءٍ وَذَلَّ لَهَا كُلُّ شَيْءٍ

Wa biquwatikal-lati qaharta biha kulla shay wa
khazaa laha kullu shay wa dhalla laha kullu shay

*And by your power through which you have
subdued and dominated everything, and toward
which everything is humbled and to which
everything is lowly.*

*Imam Ali (as) teaches us two of Allah's (swt) powerful
attributes to use in our dua*

Al-Qawī –strength, power, able to overcome

*Al-Qahhār – The ever dominator - The One who
dominates and easily overcomes all opposition.*

Khaza -to submit or humbled

Dhalla - to be low

*Everything has submitted to Allah's (swt) infinite
Strength and cannot be compared or measured against
the all-powerful and is thus humbled.*

*"... surely your Lord is the Strong, the Mighty" (Qur'an,
11:66).*

*Al-Qawiyy means the One whose strength is unlimited
and before whom no one can stand against. Al-Qawiyy
is the One Whose Might and Greatness is perfect: He
subdues but can never be subdued; He helps but never
needs help; His Might is beyond superior to anyone or*

anything. Even in his worship we rely on his power as we recite in our salaah- **Bi hawli'l-lahi wa quwwatihi aqumu wa aq'ud** - "With the power of Allah I do stand up and sit down."

This world and its beings were nothing before they were created. They all became beings by Allah's (swt) will. And they continued their limited existence under His Mercy and Strength. They are not and never will be independent of Allah (swt).

This verse indicates that one is powerless if he were to stand against the all-powerful Allah (swt) but also a sense of empowerment and safety if one takes refuge with him.

O, Son of Adam! No one will enter my Heaven except: One who has humbled himself in front of my greatness.
(Hadith al-Qudsi)

A human being is not worthy of exhibiting power and pride before Allah's (swt) strength, since his body is as trivial as a handful of soil, his soul is but a moment of existence, and his mind is incapable of knowing even a tiny atom without the permission of Allah (swt). Therefore we humble ourselves and are lowly in comparison to the might of the all-powerful.

وَبَجَرُوتِكَ الَّتِي غَلَبْتَ بِهَا كُلَّ شَيْءٍ

Wa bi jabarutikal lati ghalabta biha kulla shay

And by your compelling force through which you have conquered everything

Jabaroot from Al-Jabbar, -the compeller, the invincible.

Ghalabta means to overcome or defeat, to conquer.

Allah_(swt) compensates for all the shortcomings and shortfalls of the creatures by granting them every blessing necessary to overcome their deficiency.

Jabaroot also means that Allah_(swt) is invincible-too compelling to be overcome.

The Sun cannot independently say it will not rise again or the wind cannot declare it will not blow again. All follow the lord's command

Allah_(swt) is the One who can repair, reform and complete his creation. He is the only One who can make things right when his creation strays or goes in the wrong direction. Thus he compels his creation towards the right direction.

The primary element of the created is an atom, a particle, a seed, or semen. The created have shortfalls and shortcomings at first, but Allah_(swt) compels them to reach their full objective and potential to occupy their due position in the world.

وَبِعِزَّتِكَ الَّتِي لَا يَقُومُ لَهَا شَيْءٌ

Wa bi izzatikal-lati la yaqumu laha shay

And by your majesty against which nothing can stand against

Izzat -from Al Aziz- honor, majesty, incomparable la yaqumu means cannot stand against

Allah (swt) is the One who has all honor and grandness; He is never humiliated, nor is he ever wronged; neither imagination nor intellect can ever perceive Him. He is the One Who cannot be overcome or harmed. He is the mighty, the supreme.

Absolutely no one can stand against Allah (swt) or impose one's will on the lord. The Quran has many examples of those who tried to oppose Allah's (swt) will, but did not succeed.

Abraha sent his army to destroy the Kaaba, but instead his army was destroyed.

Firaun challenged Allah (swt) and proclaimed himself as God. He tried to kill all males from the bani Israil to foil Allah's (swt) plan for Prophet Musa (as) to be born. Not only was prophet Musa born, but Allah (swt) ensured that he was brought up in Firaun's own home and under his own nose and he did not even realize it. Such is the lord's majesty.

وَبِعَظَمَتِكَ الَّتِي مَلَأَتْ كُلَّ شَيْءٍ

Wa bi-azamatikalati malaat kulla shay

And by Your grandeur which has filled all things

Al Azim -The One who is the greatest, the grandest, most magnificent

Malaat – filled or occupy

Allah's (swt) greatness can be seen in all of creation, from the earth to the outer space. His greatness cannot be quantified. Today's greatest telescope at the Palomar observatory in USA can observe galaxies at the distance of a thousand million light years. But occasionally some lights glitter beyond this, meaning that other galaxies exist, too!

Our galaxy is but a small view of the huge universe, observed by our limited telescopes. By studying astronomy and the numbers and statistics associated with it, we can then depict that our world is but a very tiny part of the universe. This makes us realize the Greatness of Allah; a Greatness that is infinite and is contained in everything.

Our body is also a sign of Allah's (swt) greatness. The body has a chemical factory far more complex than any factory that man has ever built. This factory changes the food we eat into living tissue. It causes the growth

of flesh, blood, bones and teeth. It even repairs the body when parts are damaged by accident or disease. Power, for work and play, is generated from the food we eat.

In hot weather our bodies will sometimes overheat. The body's own cooling system then takes over. Drops of perspiration pour from millions of tiny sweat glands in the skin. This is a major way in which our cooling system keeps our temperature down. The human body has an automatic thermostat that takes care of both our heating and cooling systems keeping our temperature at a constant level

The brain is the center of a complex computer system more amazing than the greatest one ever built by man. The body's computer system computes and sends throughout the body billions of bits of information, information that controls every action, right down to the flicker of an eyelid.

The human heart is designed to supply blood carrying nourishment to the whole body through blood vessels and the capillaries.

The blood, after it has delivered nourishment to the cells, absorbs poisonous substances, which have accumulated there, and returns to the heart with a dull colour. The heart delivers this to the lungs, a filtering apparatus for the blood, whereupon it is re-supplied to

the whole body with a bright colour and greater freshness.

While passing through the kidneys, other parts of these poisonous matters are removed, so that no kind of disturbance arises in the general working of the body.

That is why Imam Ali (as) has said;

“Have you imagined that yours is a little body? The truth is that a great world is rolled within you.”

Glory be to Allah (swt) the Best creator.

وَبِسُلْطَانِكَ الَّذِي عَلَا كُلَّ شَيْءٍ

Wa bi sultanikal-ladhi alaa kulla shay

And by your authority, which rises above everything;

Sultan- the ultimate authority on which everything depends.

Alaa- means rises or is above

Real Authority belongs to Allah (swt) only. He is the sole and the ultimate authority in the domains of creation and rule. Everything submits to the authority of the master of the universe,

The kings and rulers should consider their power as a ray of the lord's kingdom and should not rule unfairly, for if they do so, they will become oppressors and will eventually have to stand before the lord to explain themselves.

The fire ignited by the order of Namrūd, to burn prophet Ibrahim (as) did not burn the prophet, as Allah did not give his authority to the fire to burn.

It is with Allah's authority that water drowned the disbelievers in Prophet Nuh's (as) time. It was Allah who ordered the sea water to separate and make a path of safety for prophet Musa (as) and the bani Israil but also to drown the oppressive Pharaoh and his men when they tried to cross it.

وَبَوَّجْهَكَ الْبَاقِيَ بَعْدَ فَنَاءِ كُلِّ شَيْءٍ

Wa bi wajhika albaqi badaa fanai kulli shay

And by Your essence which will continue to exist eternally after everything else will perish

Wajhikal means "your face" *Wajh* is applied for a part of the body which is located on the face of man, but when it is used concerning Allah (swt), it means 'his pure Essence.'

Imam Baqir (as) has said: Do the people think that everything would be destroyed and the face of Allah shall remain? Allah is greater than this, that He should be compared with qualities of His creatures. And that He should have a mouth like others. The verse means that everything will be destructible and mortal, but the religion of Allah would remain established, and we are that face, through which the religion of Allah and His recognition and His worship should be learnt.

Al-Baqi- from "al-baqa" which means eternity.

Fanai means annihilation, extinction, perish

Allah (swt) has always existed without any partner or companion and will always exist so. He has willed to create all things wisely. He is independent of all

things. Everything will come to an end, except He-Who will live forever.

Nothing in this world exists independently of Allah (swt). The life of all beings is destined to mortality. Mortality is an attribute of deficiency, while eternity is an attribute of perfection.

O, Son of Adam! I am Ever-living. I will never die. Act on what I have commanded. Protect yourself from what I have prohibited, so I can make you eternal. O, Son of Adam! I am the King whose kingdom will never perish. (Hadith al-Qudsi)

وَبِأَسْمَائِكَ الَّتِي مَلَأْتَ أَرْكَانَ كُلِّ شَيْءٍ

Wa biasmaika alati malaat arkana kulla shay

And by your excellent names, which are the foundation of everything;

Asmaika alati means "your names"

Arkana means foundation or support

Allah's (swt) beautiful names embrace all his attributes in perfection. Together they form the foundation of everything. Allah's (swt) Mercy, Knowledge, Justice, and Power are the basics for all things. All his names are signs of Allah (swt); the Creator, the Shaper, the All-Knowing, the All-Seeing, the Just, the Wise, the Merciful, and the Compassionate etc. Everything falls under the umbrella of his beautiful names.

A structure that has a weak foundation will most definitely collapse. However, when Allah's (swt) powerful attributes fill the foundation of a thing, it makes it strong and sturdy.

The most beautiful names belong to Allāh, so call on Him by them (Quran 7:180)

He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise. (Quran 59:24)

وَبِعِلْمِكَ الَّذِي أَحَاطَ بِكُلِّ شَيْءٍ

Wa bi ilmikal ladhi ahata bikulla shay

And by Your knowledge, which encompasses everything;

Ilm-knowledge.

Ahata- surrounds, encompasses

Allah (swt), the all-knowing, (al-Aleem) knows the past, present and future. He knows quantity of all his creatures, even the atoms, the seeds, the drops of rain and flakes of snow. The verses of the Quran state;

He knows what is in the heavens and what is on earth. (Quran 3:29)

He knows what is in land and sea; not a leaf falls, but He knows it. (Quran 6:59)

And Allah knows what you keep secret and what you publish. (Quran 16:19)

He knows what penetrates into the earth, and what comes forth from it, what comes down from heaven, and what goes up to it; He is the All-compassionate, the All-forgiving. (Quran 34:2)

The reality of these verses becomes apparent when we study insects. Entomologists have counted nearly nine

hundred thousand different types of insects so far; however, the exact number of the different types of insects is impossible to be determined. On a clear summer day, the number of insects moving about in a small hole on a hill is more than the total number of human population of that continent.

It is estimated that at any time, there are ten quintillion (10,000,000,000,000,000,000) individual insects alive. That's about 200 million insects for every human on the planet and Allah (swt) has created every single one of them.

Allah (swt) has the knowledge of every single creature be it living or non-living.

Imam Ali (as) said, 'The number of droplets of water, or of stars in the sky, or of gusts of wind in the air are known to Him (Allah (swt)), and so is the crawling of ants on rocks and the settling place of tiny particles in the darkness of the night. He knows the spots where leaves fall and the subtle movement of the pupils of the eyes.

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وَبِنُورِ وَجْهِكَ الَّذِي أَضَاءَ لَهُ كُلُّ شَيْءٍ

Wa bi nuri wajhikal ladhi adhaa lahu kullu shay

*And by the light of your essence which
illuminates everything!*

*Noor is light; Allah (swt) is Al-Noor - The one who is
the divine light of all the worlds. Adhaa
means shines or illuminates*

*Allah (swt) is the one, whose light illuminates the heart
and makes everything clear. He is the one, who is the
light of wisdom and guidance and the one, whose light
clarifies manifests and reveals the truth. He is the one,
who clears away all darkness and directs towards the
right path.*

*Allah (swt) glory be to him, has filled our world with
light and brought it into existence and has illuminated
the apparent existence through the sun and the stars
and who illuminated the spiritual world of spirits
through his Messenger. Just as sunlight illuminates
everything around us, we need the light of Al-noor to
illuminate our hearts so that it can see the light of
faith.*

Since 'Light' mainly means guidance in Islamic texts the above-mentioned phrase may mean: "O Allah! I ask you by the light of your Guidance, by which all the creatures are guided on the straight path."

Imam Hussein (as) in his dua of Arafah describes this light;

So, I ask You, O my Lord, in the name of the Light of Your Face, to which the earth and the heavens have shone, by which all darkness has been uncovered, and by which the affairs of the past and the coming generations are made right,

There has come to you from Allah a light, and a Manifest Book, (Quran 5:15)

To gain illumination in the heart recite Sura nur chapter 24 of the holy Quran and constantly recite Ya Nuru .

يَا نُورُ يَا قُدُّوسُ يَا أَوَّلَ الْأَوَّلِينَ وَيَا آخِرَ الْآخِرِينَ

Ya nuru ya quddus ya awwalal-awwalin wa ya
akhiral-akhirin

*O Light! O All-holy! O First of the foremost
and O Last of those who are last!*

*Al-Quddūs is one of the names of Allah (swt), meaning
that he is pure-the all holy, the most perfect without
any blemish or fault. He is greater than anything
described.*

*Awwalal-awwalin –The first, the one who was there
before anyone or anything.*

*Akhiral-akhirin -The one who will remain after
everything will perish.*

*Allah's (swt) attribute of Al Quddus means as the One
who is set apart, distinctly different and separate from
all worldly imperfections, sins and faults, the One
whose perfection and righteousness cannot be grasped
by mankind. For us to feel of what Al Quddus stands
for, we must strive to be free of bad habits and
committing sins. Recite Ya –Quddus 100 times to be
free from all negative thoughts.*

Allah (swt) is timeless and eternal, without a beginning or an end. By contrast, all created things have a beginning and an end. All creations have been given a beginning and an end. There was a point in time when the created beings were nothing and then Allah (swt) created them. There was nothing and no one before the lord and he will always be there after everything and everyone has perished.

The Sun and other celestial bodies are far older than the living things on Earth. But just like the brief lives of worldly beings, the stars are born and they will die. All things in the universe must come to an end.

And the Sun runs its course to a point determined.

(Quran 36:38)

However, Allah (swt) existed before “all things” when nothing existed before him, and he will continue to exist after “all things” will have passed away.

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ

Allahuma ighfir li yal dhunuballati tahtikul isam

*O Allah, forgive me for those of my sins which
tear apart protection*

*Isam-protection, barrier, safeguard or immunity from
committing sins*

*An ordinary human being has been given inner
strengths and faculties like Aql (reasoning) and nafs-e-
lawwamah to recognize a sin and to resist it so that he
may journey to the state of nafs-e-mutmainnah.*

*However, If he commits certain sins these defenses or
safeguards will weaken and gradually crumble down.
Imam Sadiq (as) has enumerated the sins which weaken
our defenses as follows:*

- (1) The taking of intoxicants- alcohol and drugs*
- (2) Gambling, participating in game of chance*
- (3) taking part in gatherings which cause mockery or
ridicule people,*
- (4) Gossiping about other people's sins or shames; (5)
Associating ourselves with disbelievers or atheists.*

*Shaykh Sadooq (ar) narrates in 'E'tiqadaat al-
Imamiyyah' that one-day, Imam Ali (as) passed by*

some youth who were who were busy in vain and useless gossip, and they were laughing and mocking.

Imam (as) told them, “Why do you blacken your scrolls with such vain talks?” They asked, “O Maula! Are these also recorded?” Imam (as) said, “Yes! And even the breath that you exhale. The reward of removing a thorn or a stone or any obstruction from a road or the path where people walk are also recorded. These small deeds too, do not go wasted or unnoticed”. (Al-Ma’ad)

One day Nabi Musa (as) was giving a sermon when in a moment of emotion, a man got up and tore his clothes. Allah (swt) revealed to Musa, “Ask him to tear his heart and weed out from it whatever I do not like. What is the use of tearing his clothes?”

One day Nabi Musa (as) passed by a companion who was in prostration. When Nabi Musa (as) was returning back he saw that that man was still prostrating. Musa (as) told him, “Had it been in my power I would have fulfilled your demand.” Allah (swt) revealed, “O Musa (as), even if this man prolongs his prostration until his neck breaks, I will not accept his prayer unless he gives up what I do not like and moves towards what I like.” (Hayat al Qulub vol1)

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ النَّقَمَ

Allahuma ighfir li yal dhunuubal lati tunzilul
naqam

*O Allah, forgive me for those sins which bring
down calamities!*

*'Naqam' comes from 'intiqam' which means vengeance.
Hence it could mean calamities that come about
because of Allah's (swt) wrath.*

*According to a Hadith, the following sins bring down
calamities:*

- (1) Breaking of promises;*
- (2) Open display of shameful conduct;*
- (3) Publication or spreading of lies and fabrication*
- (4) Giving judgment contrary to Allah's revelation; (5)*
- Refusing, or preventing the payment of Zakaat, (6)*
- Giving of short measure. Deceiving someone by selling
used items as new.*

*If people were to continuously put shame one another,
there would be no trust left between them and enmity
would thrive. This would lead the system of family
and society to collapse.*

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ

Allahuma ighfir li al dhunubulati tughayrun Niam

O Allah, forgive me those sins which alters blessings

Dhunub from *Dhanb* means sins and or crimes committed.

tughayrun Niam means the rapid change from a favor to disfavor.

Committing some sins alter Allah's (swt) Blessings and these blessings are replaced with calamities and adversities. These sins, according to Imam Sadiq (as) include the following sins:

- (1) Discrimination of the rich against the poor
- (2) Silencing or opposing an Alim (scholar)
- (3) Being ungrateful to Allah's Grace;
- (4) Assigning partners to Allah (swt)
- (5) Displaying one's poverty to attract sympathy
- (6) mocking and rejecting Allah's (swt) Favors
- (7) Uttering a complaint against Allah (swt).

Whatever affliction may visit you is for what your own hands have earned; and He pardons much. (Quran 42:30)

... but if you are thankless, My chastisement is surely terrible. (Quran 14:7)

Imam al-Ridha has mentioned that in the time of Nabi Musa (as) there was a scholar named Balam Baoor. Allah (swt) had blessed Balam with Isme Azam (the grand name of Allah (swt)). Every supplication made by him using Isme Azam was accepted.

However, Pharoah, Approached Balam and bribed him to pray to Allah (swt) to put Nabi Musa (as) in a position where he may be able to detain and arrest Musa (as) and his men. Balam rode his Donkey to go to a place to pray against Nabi Musa (as), but his donkey stopped and refused to go forward. Balam hit the Donkey until it died.

Balam then tried to recite the Isme Azam from where he was, but he could not remember the name. Allah (swt) had removed the blessing of Isme Azam from Balam's heart. This has been mentioned in Qur'an,

And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our communications; therefore relate the narrative that they may reflect. (Quran7:176)

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْبِسُ الدُّعَاءَ

Allahuma ighfir liyal dhunubal-lati tahbisu dua

O Allah, forgive my sins which block my supplications from reaching you.

Tahbisul dua means to block or hold back the dua

One can supplicate from dawn till dusk, but if he continues sinning then his efforts are in vain as his duas are blocked from reaching Allah. His sins become a barrier

Imam Al-Sajjad (as) considers sins which act as a barrier to the acceptance of our supplications by the Almighty:

1) Bad intentions (niyya),

(2) Arrogance

(3) Self-admiration -Ujb

(4) Jealousy

(5) Hypocrisy with fellow Momins

(6) Delaying in praying of salaah,

(7) Not believing in the acceptance of duas,

(8) Not giving Sadaqa (charity),

(9) Speaking rudely with people and using indecent language.

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ
Allahuma ighfir li yal dhunubalati taqtau raja

*O Allah, forgive me those sins which cut off
and crush any hope (for your mercy)*

Taqtau means to cut off, sever or stop

Raja means hope.

*This occurs when we continue to commit sins that
result in the withdrawing of Allah's (swt) mercy that
would lead to all loss of all hope in salvation.*

*This is similar to a person who is drowning and there
is no one to save him. As he succumbs to his fate, he
experiences that feeling of hopelessness.*

*According to Imam Sadiq (as), the following sins are
those which cut off hope:-*

- (1) Despair of the Mercy of Allah;*
- (2) To entertain no hope of Allah's Clemency;*
- (3) Reliance upon someone else besides Allah; and (4)*
Disbelief in Allah's promises.

*O My servants who have transgressed against
themselves [by sinning], do not despair of the mercy of
Allah. Indeed, Allah forgives all sins. Indeed, it is He
who is the Forgiving, the Merciful." (Quran 39:53)*

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ

Allahuma ighfir liy al dhunuba lati tunzilul balaa

O Allah, forgive me for those sins which bring down afflictions

'Tunzilal- brings down

Balaa' has a meaning of a severe trial or a test as well as affliction. This has been stated in sura Fajr

"As for man, when his Lord tries him by honoring him, he says: My Lord has honored me (because I deserve it). But when He tries him by restricting his provision, he says: My Lord despises me." (Quran 89:15-16)

Imam Zain-ul-Abideen (as) has stated that the following sins bring down balaa':

- (1) Not coming to the aid those who are suffering from affliction*
- (2) Not coming to the aid of the oppressed who are calling out for help.*
- (3) Neglecting enjoining good and forbidding evil.*

اللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ وَكُلَّ خَطِيئَةٍ أَخْطَأْتُهَا

Allahuma ighfir li-yal kulla dhanbi adhnabtuhu
wa kulla khatiati akhtatuhu

*O Allah, forgive me for every sin I have
committed and every mistake that I have made!*

*Dhamb is the deliberate sin with an intention to do
wrong against Allah (swt) or a person*

*Khatiati from Khata is an error due to a mistake
made in thought, speech or action, which may be due
to a lapse in judgement or due to ignorance*

*After asking forgiveness for all the sins that tear apart
defenses, bring down adversities, alter blessings, hold
back supplications, and bring about misfortunes, imam
Ali (as) teaches us to ask Allah (swt) to forgive all our sins
and mistakes that we have committed, either major or
minor sins, intentional or unintentional ones, hidden
or apparent, in childhood, youth or adulthood. No one
can forgive all the sins except Allah (swt)- the all
merciful and ever generous.*

"However, both need Allah's (swt) grace of forgiveness.

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِذِكْرِكَ

Allahuma inni ataqarrabu ilayka bidhikrik

O Allah, I seek to draw near to you by means of your remembrance.

*Ataqarrabu means to draw near or close to
Dhikr means to recall something consciously.*

O you, who believe, remember Allah much and glorify him morning and evening. (Quran 33:41-42)

'Dhikr means remembering something. It is also used for what is uttered as a means of remembrance.

Raghib Isfahani has divided Dhikr into two- inward and outward. Inward Dhikr means have the awareness that Allah (swt) is watching and the Outward dhikr means spoken expression. Though both these dhikrs may occur at different times, it can also be done at the same time. This happens when the person understands the meaning and impact of the dhikr

Allah (swt) said, "No servant remembers Allah (swt) in an assembly of the people but Allah (swt) remembers him in the assembly of the angels". (Hadith al Qudsi)

Being close to Allah (swt) is the highest prize a human being can attain. Dhikr must be taught to the heart by

constant recitation. As the tongue recites the *dhikr*, the heart picks it up and the words eventually become entrenched in it.

Imam Raza (as) has said that Allah (swt) told Hazrat Nuh (as) that when his ark was surrounded in high tide, he should recite the following words a thousand times, "La ilaha il Allah" The Imam also said that regular recitation of these words will ward away poverty and hardship and also relieve one from the pressures of the grave. Five thousand sins will be pardoned and also will be given the reward of completing the recitation of the Quran twelve times that day'

Ayatullah Ibrahim Amini mentions the below about Allamah Tabatabai, the author of *Al Mizan*

'Allamah was in a constant state of remembrance of the Almighty (*dhikr*). When we would walk together, and our conversation would end, he would busy himself with *dhikr*. He spent many nights awake and in worship, and in the month of Ramadhan, he would be awake, praying and busy with remembrance of the Almighty (*dhikr*) between sunset and dawn. He was the personification of the verse;

Men whom neither merchandise nor selling diverts from the remembrance of Allah (Quran 24: 38).

وَأَسْتَشْفِعُ بِكَ إِلَيَّ نَفْسِكَ
wa astashfiu bika ila nafsik

And I seek intercession from you with yourself

*Astashfiu from the word Shafaa is to intercede
Nafsik means "from yourself"*

Imam Ali (as) teaches us to turn our heart to Allah (swt) and His Mercy. We should consider ourselves so much soaked in sins and disobedience, that no other intercession is beneficial for us except the intercession of Allah (swt) himself, which can most surely save us from eternal punishment.

*Imam Ali (as) advises his son Imam Hassan (as); **Trust in Allah and let your mind seek His protection in every calamity and suffering; because you will thus entrust yourself and your affairs to the Best Trustee and the Mightiest Guardian. Do not seek help and protection of anybody but Allah (swt). Reserve your prayers, your requests, your solicitations, your supplications and your entreaties to Him and Him alone.*** (Nahjul Balaghia)

وَأَسْأَلُكَ بِجُودِكَ أَنْ تُدْنِيَنِي مِنْ قُرْبِكَ
wa asaluka bijudika an tudniyani min qurbika

*And I ask you, through your generosity, to
draw me nearer to you*

*Judika comes from Al Jawad – unlimited generosity.
Qurb is from Qareeb, which means to be close, bring
near or to approach.*

*Imam (as) teaches us to ask Allah (swt) through his name
of Al Jawad, to bring us closer to him.*

*Al jawad means the open handed generous one. He
gives and gives and his door of generosity never closes.
Hence we are asking Allah (swt) through his open
handed generosity to draw us closer to him*

*But if we are asking Allah (swt) to bring us closer to
him, then we must also deserve to be brought close
him. If Allah (swt) is generous, then we too must be
generous. If Allah (swt) has given us wealth, we cannot
be stingy. We must pay zakaat, khums and other
forms of charity - Another form of generosity is by
cutting your sleep to recite Salatul Layl.*

*Every deed, whether it is prayers, acts of charity or
kindness, must be done with the sole intension of
getting close to Allah (swt). This is the ultimate reward.*

*"Then if he is one of those drawn close (to Allah);
Then happiness and bounty and a garden of bliss (for
him)" (Quran 56:88-89).*

The ultimate aim of the journey of a believer is to get close to Allah (swt). To have a position with Him that is special. It is the cherished goal and hope of all those who love Allah (swt). Life in this world is a journey towards that goal. Every action carried out, every deed performed is a step forward in that direction. Human beings have been given life in this world, as an opportunity to achieve the pleasure of Allah (swt), to serve and worship Him and to achieve nearness to Him.

When we are close to Allah (swt) we should empty our hearts to him, confiding our most concerning worries and asking for help from the one who is open handedly generous.

An example of divine help is from the life of Sheikh Bahlool;

"In my student days when I was in Qum, it was a very difficult time for me and had very little money, even for our basic necessities. Once on the night of 15th Sha'ban, the weather in Qum was so cold that even water would turn into ice. That night I had gone for a Majlis, which had been arranged in honour of our 12th Imam (as).

When I returned, the doors of the Madressa and Haram were already locked. Because of my habit of reciting Salatu'l Layl regularly, I stood next to the

outside door of the Haram, and began to pray in the open. As soon as i finished my prayers, I saw that a pilgrim had come to the doors. He asked me when the Haram would open. I said, 'it would open in about one to two hours'. Hearing this, he said, "I cannot wait that long. Can you take these candles for me and place them wherever it is dark in the Haram, and light them on my behalf?" Before I could say anything, he gave me the candles and a bag of money as a gift to me and then he quickly departed.

When I counted the money, I saw that it was a considerable sum. Every little bit meant a great deal to me, for my upkeep and to further my studies. I asked myself why would a pilgrim give such a large gift to an unknown person like me? However, later on it dawned on me that this must be a divine plan by Allah (swt) and the barakat of regularly praying Salatu'l Layl, specially praying the Salat on that bitterly cold night.

That money helped me solve many of the difficulties I was facing at the time. And indeed, this is only one small example of the benefit of Salatu'l Layl, both in this world and Insha'Allah in the next."

وَأَنْ تُوزِعَنِي شُكْرَكَ
wa an tuziani shukrak

And to provide me with the ability to be grateful to you

Tuziani - to issue or provide something –in this case, the ability of expressing gratitude

Shukrak means “gratitude to you”

Gratitude can be classified into three categories:

- (1). Gratitude of the heart, - To recognize the grace and recognize that its source is Allah (swt)*
- (2) Verbal gratitude- To express thanks to Allah (swt) in spoken or whispered tones*
- (3) Gratitude of the organs. - To engage ones organs to acts of obedience to Allah (swt) and save them from plunging in acts of disobedience to Him.*

Imam as-Sadiq (as) said: “He who offers thanks will be granted increase.

Jabir asked Imam Baqir (as): “What is meant by perseverance with gratitude?” He said: “It means perseverance without complaining to the people. One prophet Ibrahim (as) sent Prophet Yaqub (as) to a monk. When the monk saw Yaqub (as), he thought he was Ibrahim (as), and he rushed and hugged him, and said: “Welcome, friend of God.” Yaqub (as), said: “I am

*yaqub (as), the son of Isaac (as), the son of Ibrahim (as). ”
 The monk said: “Then why do you look so old?” He
 said: “Sorrow, grief and illness has done this to me.”
 He was about to depart when revelation came: “O’
 yaqub! Why did you complained about me to my
 servant?” Then Jacob fell down in prostration next to
 the door and said: “O’ God! I will never do this again.”
 God revealed to him “I will forgive you, but never
 again do this.” From then on he never complained
 about any calamities. Just once he said: “I take my
 complaints about grief and sorrow only to God. I
 know something about God that you do not know.”
 Mishkāt al-anwār fī ghurar al-aḥbār*

*“Thank Me and do not show ingratitude to me.
 (Quran 2:152)*

*If you give thanks, I shall give you greater (favors),
 but if you deny the Truth, then know that my
 retribution is severe’ (Quran 14:7). ”*

*Allah has told us that His pleasure may be attained
 through gratitude. “If you are grateful, He is pleased
 with you...” (Quran 39:7).*

وَأَنْ تُلْهِمَنِي ذِكْرَكَ
wa an tulhimani dhikrak,

And to inspire me to your remembrance

Tulhimani means to inspire or encourage
Dhikrak- “your mention” or “your remembrance”

Remembering Allah (swt) with concentration and presence of heart - is the ultimate objective of all acts of worship. If one is focused towards Allah (swt) in heart and deeds, he shall come to possess a rank such that the Satan would be unable to overcome him and gain dominance over him!

Allah (swt) said to Musa (as): “O Musa, Under no circumstance, should you abandon my remembrance.”

Surely by Allah's remembrance are the hearts set at rest
(Quran 13:28)

If the tongues were to recite, but the hearts were to be heedless, the effects and the benefits would be greatly reduced. That is why it is important to recite duas with understanding and concentration, so as to build a communication with Allah (swt)

Allah (swt) said; Turn towards me and be ready for my remembrance and i will remember you in front of my angels. (Hadith al Qudsi)

اللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ خَاضِعٍ مُتَذَلِّلٍ خَاشِعٍ أَنْ
تُسَامِحَنِي وَتَرْحَمَنِي

Allahuma inni asaluka suala khadi mutadhallin
khashii an tusamihani wa tarhamani

*O Allah_(swt) indeed I ask you obediently,
submissively and humbly to show me leniency
and to have mercy on me*

Khadi- Obedient

Mutadhallin - submissive

Khashiin – humble

*Obedience, submission and humbleness- These are the
essential qualities needed for approaching Allah (swt).*

*Imam (as) teaches us to lead our lives in a state of
obedience of our lord, submitting to his will with
complete humbleness and not to behave arrogantly.
Our attitude should reflect Allah's (swt) will and
commandments*

*Imam Ali (as) said; your heart must submit to Allah,
the Glorified, for one whose heart submits, all the
other parts of his body will also submit.*

Ghurair al Haqam #8291

وَتَجْعَلَنِي بِقَسَمِكَ رَاضِيًا قَانِعًا، وَفِي جَمِيعِ الْأَحْوَالِ
مُتَوَاضِعًا

Wa Tajalni Bi-Qasmika Raziyan Qanian.
Wa Fee Jami'il-Ahvale Mootavazeen

*And make me pleased and content with
humbleness, in all circumstances*

*Raziyan - pleased
Qanian - content
Mootavazeen-humbleness, modest*

*We ask Allah (swt) to grant us the ability to be satisfied
and content with all that he has blessed us with .To
accept in all humbleness all that he has decreed for us,
both in good times or bad.*

*Sometimes when Allah (swt) tries us, we behave
arrogantly, complaining against our lord expressing
our unhappiness and disapproval.*

*Imam Ali (as) said, Be pleased with Allah's decree and He
will be pleased with you.*

Ghurar al hikaam hadith # 4038

*Imam Ali (as) also said; the foundation of contentment is
being satisfied with whatever he has decreed for you.*

Ghurar al hikaam hadith # 4003

A classic example of humbleness can be given on the incident as narrated below; Ayatullah Burujerdi had made a vow, in order to train his soul, that if he ever said something inappropriate in a state of anger, he would fast for one whole year.

One day he was teaching a class, when a student objected to something being discussed. The Ayatullah answered his query. After a few minutes, the student raised another objection which was answered. However, when the student objected a third time, Ayatullah Burujerdi became momentarily angry and with an annoyed tone, said, "Be quiet, young man".

Realising what he had done, The Ayatullah approached the student and, in front of the whole class, he bowed and kissed his (student's) hand and gave him a gift and then said, "Forgive the mistake of Burujerdi! I do not understand how the reins of my soul slipped from my hands and why I asked you to be quiet in front of everyone." From the very next day, Ayatullah Burujerdi began to fast - just for one harsh word, which in itself was neither backbiting nor a lie.

اللَّهُمَّ وَأَسْأَلُكَ سُؤَالَ مَنْ اشْتَدَّتْ فَاقَتُهُ وَأَنْزَلَ بِكَ عِنْدَ
الشَّدَائِدِ حَاجَتَهُ وَعَظُمَ فِيْمَا عِنْدَكَ رَغْبَتُهُ

Allahuma wa asaluka suala man ishtaddat faqatuh
wa anzala bikainda shadaid hajatahu wa adhuma
fima 'indaka raghbatuhu

*O Allah, I ask you like the one who is
experiencing extreme hardship and has turned
to you for his needs and whose longing for
what is only with you has become intense*
Ishtaddat Faqatuh – extreme neediness, hardship
Raghatuhu - desire or craving
Adhuma- immense, intense

*Imam Ali (as) was completely aware of what is with
Allah (swt), when he used to put his face to the ground
while saying humbly: “My
desire of what is with you is intense.”*
*We too should ask like the one who is desperate for
help.*

*This is like a man who is lost in a desert. For days he
tries to find his way but with no success. As his water
supply runs out, the man becomes desperate for help.
As the heat intensifies, so does the desperation. Finally
he sees a camp in the horizon and he stumbles towards
it. As he approaches the camp, he sees ample supplies
of water and food. That desire the man felt to get some*

of that food and water, is what we should be feeling as we recite this phrase- that intense and desperate desire to get what is with Allah (swt).

Allah (swt) knows all about his servant's needs and wants, and is aware of his difficulties, and can easily solve them, but he wants his servant to pray to him and ask for his needs, so that he can respond to his supplication and solve his problems and difficulties, The supplicant should turn to Allah(swt) begging him to remove his problems, which only Allah (swt) can.

“Is He [not best] who responds to the desperate one when he calls upon Him...” (Qur'an, 27:62)

*Whatever problem we have, whatever difficulty we find ourselves in, we have the most powerful weapon to ward off the pain that plagues us. It is the weapon of dua. We know with certainty that Allah (swt) is **Al-Mujeeb (The one who responds)**. But in order for our dua' to be truly meaningful, we must accompany that dua' with a true feeling of brokenness and desperation in the heart. This brokenness is the feeling of utter need, submission and surrender to Allah (swt), and realizing that truly it is only He who can get us out of our dire condition*

اللَّهُمَّ عَظُمَ سُلْطَانُكَ وَعَلَا مَكَانُكَ

Allahuma azuma sultanuk wa ala makanuk

O Allah (swt) , great is your power and exalted is your position

Sultan means authority, power

Makanuk means position or status

History has shown that all other so called powers and kingdoms have been temporary. These temporary so called powers are here today, gone tomorrow. Their powers are limited to within a set border or jurisdiction. Beyond their jurisdiction they have no control or influence

But Allah's (swt) kingdom is permanent, unlimited, and endless. His Kingdom embraces the hidden and the apparent. All others are in need of Allah (swt) and have nothing tangible of their own.

To God belongs the dominion of the heavens and the earth and what lies between them, and to Him is the return. (Qur'an, 5:18)

وَحَفِي مَكْرُكَ وَظَهَرَ أَمْرُكَ

wa khafiya makruk wa zahara amruk

And your plans are secret; your authority is manifest everywhere

Khafiya -secret or hidden, unable to understand

Makr - a secret plan

Zahara amruk- authority is evident, manifest

They plotted and Allah devises. And Allah is the best of devisers (Quran 8:30)

Allah (swt) does not deceive anyone but he has a strategy against those who plot to deceive. He turns their plans of deception against themselves to stop them from harming the innocent and truthful.

An example of Allah's (swt) plan is the story of Abraha, who wanted to destroy the Kaaba. Allah (swt) let Abraha plan and plot. He let his army come to Mecca. He let them approach the Kaaba. Just when Abraha sensed victory, Allah (swt) unleashed his army of small birds, carrying pellets of baked clay, which they rained on Abraha's army, which was vanquished.

Do you not see how your Lord dealt with the army of the Elephant?

Did He not make their plans go astray?

He sent flocks of birds against them.

Pelting them with pellets of hard baked clay

He made them [like] cropped stubble (Quran 105)

وَغَلَبَ قَهْرُكَ وَجَرَتْ قُدْرَتُكَ

Wa ghalaba qahruk wa jarat qudratuk

And your force is overwhelming and your power is unhindered

Ghalaba to defeat or overwhelm

Qahruk means to dominate or compel

Jarat qudratuk means an unhindered flow of power

Allah (swt) dominates the affairs of the universe such that no one else can interfere or try to change it. Allah's (swt) force and might is too overwhelming for anyone to oppose. His power flows uninterrupted with no hindrance, obstruction or regulation of any kind. Kings and rulers have powers limited to the borders of their kingdom. They cannot enforce their orders beyond their jurisdiction, for doing so will result in opposition from another king or authority but Allah (swt) has no such restrictions. He is the one and only one. His power and control is over the entire universe.

"The day the earth is transformed into another earth and the heavens [as well], and they are presented before God, the One, the All-dominant." (Quran 14:48)

وَلَا يُمَكِّنُ الْفِرَارُ مِنْ حُكْمَتِكَ

wa la yumkinul firaru min hukumatik

And escape from your authority is impossible

Firaru - escape

Hukumatik – Judgement, authority

There is absolutely no escape from Allah's (swt) kingdom. The whole universe belongs to Allah (swt). There is no place to flee to. Every place is owned and controlled by the all mighty

A man came to Imam Husain (as) and said: 'I am a sinner and am unable to resist sinning, what should I do?' Imam (as) replied

If you can do five things, then you can commit any sin you want!

1) Do not eat sustenance provided by Allah's (swt) and commit sins.

2) Go outside the area of Allah's (swt) Authority, and commit sins.

3) Go to a place, where Allah (swt) cannot not see you, committing sins.

4) Acquire the power to prevent the Angel of Death from taking away your soul;

5) Gather the strength to resist the Angel in charge of the Hell, from flinging you into Hell.

If you are able to do these five things, then sin as you like.

اللَّهُمَّ لَا أَجِدُ لِدُنُوبِي غَافِرًا وَلَا لِقَبَائِحِي سَاتِرًا
وَلَا لِشَيْءٍ مِّنْ عَمَلِي الْقَبِيحِ بِالْحَسَنِ مُبَدِّلًا غَيْرَكَ

Allahuma la ajidu lidhunubi ghafiran wala
liqabaihi satira wala lishay'in min amaliyal qabih
bilhasani mubaddilan ghayrak

*O Allah, I find no one else able to forgive my
offenses nor to hide my foul actions nor
transform any of my ugly acts into good acts
except you*

Lidhunubi - offenses, faults

Liqabaihi - ugly actions or deeds

*Satir - To conceal, hide or veil -from Sattar Al-Uyub -
The one who conceals the sinful acts of His servants is
one of Allah's (swt) attributes.*

*By His infinite Grace, Allah (swt) conceals a lot of our
ugly acts from being revealed, but instead discloses our
good acts.*

*One of the attributes of the all compassionate
is Ghafur- the continuously forgiving. Allah (swt)
forgives over and over again whenever his weak and
sinning servant implors him to. Allah (swt) would
pardon a person's sins, provided that he truly repents*

from previous wrongdoing and mends his ways. The sinner should be hopeful of Allah's (swt) forgiveness. A man asked Imam Sadiq (as) on the covering of sins. Imam said;

If a servant repents sincerely, Allah (swt) would love him and cover his faults in the world and the Hereafter.' The man asked 'How will Allah (swt) cover them?' Imam (as) replied: 'He will make the two angels, in charge of recording the deeds of that servant, forget all about his sins they have recorded, and he will also order his body organs to do so. So the servant would meet Allah (swt) while there is no record of his sins.'
Except him who repents, believes, and does a good deed; so these are they of whom Allah changes the evil deeds to good ones and Allah is Forgiving, Merciful.
(Quran 25:70)

Rasulallah (saw) said: Allah (swt) says to the Recording Angels; "Whenever My slave intends to do a bad deed, do not record it against him until he (actually) commits it. If he has done so, write it down as ONE in his record book,

"But if he refrains from it for my sake, write down this as a virtue in his favor. And when he intends to do a good deed, but does not actually do it, write it as a virtue for him. And if he puts it into practice, write it's reward ten to seven hundred times (in his account)."

Almighty Allah (swt) is sattārul uyūb the (Concealer of Faults). He does not reveal the faults of human beings in this world. Allah (swt) knows everything about each human being, the hidden faults, scandals and secrets, but through his love and mercy, he keeps it concealed from others. That is a blessing for which we must thank him each day.

The next time we are inclined to say something negative about someone else, we must ask ourselves the following questions:

1) Are we ourselves perfect? How many faults of ours has Allah (swt), concealed from others? We should not portray others with negative words lest we too become a victim of exposure by others.

2) Are we seeking respect and popularity by belittling others? Putting others down is a sign of low self-esteem that one mistakenly believes the only way to go up is by pushing others down.

3) What type of a community are we promoting by saying bad and negative things of others?

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ ظَلَمْتُ نَفْسِي
وَتَجَرَّأْتُ بِجَهْلِي

La ilaha illa anta subhanaka wa bihamdik
Zalamtu nafsi wa tajarratu bijahli

*There is no god but you!
Glory and praise be to you!
I have wronged myself and dared (to sin)
because my ignorance*

Tajarratu means to dare or dared

Bijahli means "because of my ignorance"

*The phrase 'There is no god but you' is termed **Tahlil**,
Glory be to you is labeled **Tasbih**. 'Praise be to you is
called **Tahmid**.*

*If someone utters Tahlil while sincerely believing in it,
he is a real monotheist. He would then be safeguarded
by Allah^(swt). The reality of Tahlil is realized when one
becomes aware of Allah's ^(swt) divine attributes and
glorious Names via the Quran, and the teachings of
Rasulallah ^(saw) and his Household ^(as).
The supplicant admits that by not follow the path of
knowledge, he remained deprived of religious
knowledge, which led him to live a life in a state of
ignorance which got him entangled in sins, making him
daring in engaging in wrongdoing.*

وَسَكَنْتُ إِلَى قَدِيمِ ذِكْرِكَ لِي وَمَنَّكَ عَلَيَّ

Wa sakantu ila qadimi dhikrika li wa mannika
alayya,

*And I let my guard down when I recalled your
past favors on me*

Sakantu - relaxed to a point of letting guard down
Qadimi -past

*We can look at the above phrase in another way;
“Lord! When I was inside my mother's womb, I was
completely under Your Mercy, which turned an impure
drop of semen into a perfect human, equipped with all
the necessary organs”*

*“Then you enabled my mother to bear me safely and in
good health, with food already prepared and ready in
my mother. You also placed love of me into my parents,
so that I could grow up under their loving protection.
You continued to organize the rest of my life as i
continued to grow.”*

*“Lord! This compassion from you made me proud. I
took for granted in thinking that I could still benefit
from Your Mercy and be immune to your punishment
even if I engaged in wrongdoing. I should not have
become so proud because of your blessings; I should
have not committed sins.”*

“Now that I have become aware of my miserable state and terrible condition, I have turned to you wholeheartedly. I confess to my sins and my audacity in wronging myself.”

Allah (swt) is, of course, ever Gracious and forgiving but it is sheer audacity and foolishness to regard His grace as a license to commit more sins and expose one's own soul to the possibility of attracting sufferings in the hereafter. This passage teaches us that every sin we commit, will cause immense suffering to the soul unless immediate repentance is made and Allah's (swt) forgiveness is sought. Repentance implies determination not to repeat the related sin again.

When a person sins and does not do Tawba, his heart darkens as it gets polluted. As he commits more and more evil acts, the filth of the consequences of the sins accumulate on his heart. It then becomes a vicious circle, the darkening of the heart leads to further sins, a stage is finally reached when his heart is irreversibly polluted and cannot be cleansed.

Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment. (Quran 25:70)

اللَّهُمَّ مَوْلَايَ كَمْ مِّنْ قَبِيحٍ سَتَرْتَهُ

Allahuma mawlaya kam min qabihi satartah

O Allah! O my master! How many wicked acts of mine you have hidden!

Mawla means "Master"

Qabihi means ugly, repulsive, wicked

Satartah means to hide or conceal

Concealing the ugly and wicked acts is one of the greatest favors from Allah (swt) towards His struggling servant. It is indeed a unique form of mercy. Can you imagine the embarrassment if our sins were laid out for all to see?

Imam 'Ali (as) says that it is Allah (swt) who has covered our sins from other people and has removed so many calamities from us our family and friends. It is the merciful lord who, through His favor, gave His servant such dignity and reputation among people even though it was never deserved. If people knew all our shameful acts, they would have nothing to do with us.

No deed or ugly thing of a servant is concealed in this world except that it is concealed in the Last Day too.

Prophet Muhammad (saw)

وَكَمْ مِّنْ فَادِحٍ مِّنَ الْبَلَاءِ أَقْلَتْهُ

wa kam min fadihi minal balai aqaltah

How many severe afflictions have you removed!

Fadihin means severe or grievous, severe

Balai means afflictions, disasters,

Aqaltah means removed

Allah (swt) saves us from many afflictions that are meant to befall us. But when we do good actions, Allah (swt) rewards us by removing these misfortunes. Giving charity and doing good to parents are some of the good actions.

There was a time when many grape gardens in a village in Shahriyaar, Iran were afflicted with disease, causing extensive damage to the fruit. A man who owned a garden in this village who on hearing the news was sure that his garden was in a good state. When asked how he could be so sure about this, he answered that he always gave the Zakat on the property and also gave out a lot of charity, and this was a guarantee for his property to be safe from disasters.

When people went to inspect his gardens in Shariyaar, they found it to be the only garden which had not been affected with the disease.

There is another story of a man, who had taken a loan with a bank, keeping his house as a guarantee. In

time, he failed to pay back the loan and the bank threatened to sell the house to recover their money.

The man was desperately trying to sell the house. After almost a year, he finally got a buyer, who agreed to purchase the house, but on condition that he pay in monthly installments. The man had no choice but to agree. The man made arrangements that the installments would be credited against his loan, hence reducing it.

A few days later, just as the agreement was to be signed, the buyer backed out saying his brothers were against him buying this property. The man was furious and blamed his woes on Allah (swt) saying Allah (swt) let him down. The bank gave the man a 2 week notice to pay the loan or risk losing his house.

One evening, a week later, a call came from a friend, who said he had a buyer, who had heard the house was for sale. This new buyer was not only prepared to pay the whole amount, but more than the previous installment buyer had offered.

But even more amazing was that Allah (swt) saved the young man from future affliction is that the installment buyer died a few months later. If the young man had sold the house to him, he would be facing a loss as the brothers of this man would have not honored the installments.

وَكَمْ مِّنْ عِثَارٍ وَقَيْتَهُ

Wakam min itharin waqaytah

And how many stumbles you have prevented

Ithar means a slip, slipping or stumbling.

Waqaytah- prevented

Allah (swt) protects us from the day we are born. Our merciful lord protects us in many instances.

The stumbles that Allah (swt) has prevented could be incidents that could destroy faith, belief, honor and integrity in the society. Allah (swt) prevents certain events in the life of a person that may spoil his or her reputation, leading to a lifetime of embarrassments, despairs and miseries.

We should recall how many embarrassing situations Allah (swt) has saved us from and appreciate all that he has done and continues to do for us.

There is a story of a man who wanted to help a family who were undergoing some problems. He wanted to send some food over to them to help them anonymously. He could not find anyone who could cook the food and deliver it to the family as they lived a distance away.

Frustrated, the man bought a bag of rice, some lentils and some canned vegetables, packed and mailed it to the family anonymously, thinking they would cook the food themselves. A week later, the lady of the family he helped came to the place where the man

worked. She was a friend of the owner of the company, but had not been visited in years. The lady started complaining to the company owner that someone sent them raw food and that she suspected it to be an act black magic. She said she was on the way to the post office to complain and start an investigation as to who was this anonymous sender. She said something told her to come to the office as it was on the way.

The man who sent the parcel was hearing the conversation as it happened just outside his office. He knew he would be in dire trouble if he was found to be the person who mailed the package. No one would believe his intentions were good.

As the lady left, the man followed her and stopped her before she entered the post office and explained that he was the sender and he had only good intentions. The lady was suspicious at first but reluctantly agreed not to pursue any inquiry or complaint.

The man, when he recalls the incident, knows Allah (swt) saved him from an embarrassing scandal that would have ruined his name. He still does not know why the lady stopped by his office first. This is the mercy and help that our lord extends to us.

وَكَمْ مِّن مَّكْرُوهِ دَفَعْتَهُ
wakam min makruhin dafatah

And how many ordeals have you repelled!

***Makruhin** means an unpleasant unforeseen ordeal or event, which could affect one's peace of mind, and put pressure on one's heart and mind*

Always be grateful to Allah (swt) for two simple reasons:

(1) You cannot count the blessings He bestows upon you. There are just too many to count. Allah (swt) does not even send these blessings because we deserve it. Most of the times we are busy disobeying the lord.

(2) You are unaware of the calamities He has protected you from. What Allah (swt) protects you from is just as valuable as what He gives you. (Quoted from Sheikh Azhar Nasser.)

وَكَمْ مِّنْ ثَنَاءٍ جَمِيلٍ لَّسْتُ أَهْلًا لَهُ نَشَرْتَهُ

Wakam min thana'in jamilin lastu ahlan lahu
nashartah

*And how many beautiful praises, for which I
was unworthy of, you have spread about me*

Thana'in means praise or compliment

Jamilin means beautiful

Nashartah means to spread

Lastu Ahlan means not qualified or worthy

*Allah (swt) spreads wonderful praises for a person,
which leads to him being highly thought of and
respected, even though the person may be a sinner and
not even worthy of praise.*

*Allah (swt) says in Hadith Al Qudsi; Oh,
Son of Adam! You start your day with two great
bounties. You don't know which one is the greatest for
you. Your sins that are hidden from the eyes of the
people or the good praises about you from people. If
people know what I know about you, not one of my
creatures will say Salaam to you!*

اللَّهُمَّ عَظُمَ بَلَائِي وَأَفْرَطَ بِي سُوءُ حَالِي وَقَصُرَتْ
بِي أَعْمَالِي

Allahuma azhuma balai wa afrata bi suu hali wa
qasurat bi amali

*O Allah, my tribulations have worsened and my
evil acts have increased and my good deeds are
not enough*

Azhuma means afflictions, tribulations

Afrata means exceeded or worsened

Qasurat means not enough

*Imam Ali (as), in this section defines the critical
situation of a servant. The loads of sins have added up
day after day, while good deeds are too few and not
enough to counter the bad deeds.*

*It is like a man who put a pebble in his backpack every
time he committed a sin. He wore the backpack,
everytime he would go out. Soon he started feeling the
weight of the pebbles as they amassed, leaving him
tired and burdened of this weight and unable to think
of doing good.*

*Imam al-Sadiq (as) said, 'A man once came to the
Prophet (saw) and said, 'O Prophet of Allah, my sins
have increased and my [performance of] good deeds has
weakened', to which the Prophet replied, 'Prostrate to
Allah (swt) frequently for verily this strips off sins as
the wind strips off the leaves from the trees. Mizan al
Hikmah hadith 3894*

وَقَعَدْتُ بِي أَغْلَالِي وَحَبَسَنِي عَنْ تَفْعِي بُعْدُ آمَالِي.

Wa qaadat bi aghlali wa habasani an nafi
budu amali,

*And the shackles of my sins have tied me down,
obstructing me from making gains from good
deeds.*

Aghlal -shackles from the chains of sins

Habasani -obstructed or blocked

Nafi- profit or gain

*When the burdens of sins become heavy, these sins
overpower the sinner and prevent him from
accomplishing good deeds. He is besieged with laziness,
procrastination and no desire to do good.*

*Taufiq is the favor of Allah (swt) bestowed on man,
which urges him to do good.*

*Being hopeful is a blessing from the Almighty that is
implanted in every human to be able to begin useful,
positive activities and be optimistic about their future
benefits. If this great blessing did not exist, human
being would not make any efforts towards
righteousness.*

وَحَدَّ عَنِّي الدُّنْيَا بِغُرُورِهَا وَنَفْسِي بِجِنَايَتِهَا وَمِطَالِي

Wa khada atni al dunya bighururiha wanafsi
bikhyanatiha wa mitali

*And this world, with all its delusions, has
deceived me and my soul has been affected by
sins and procrastinations*

Khada-atni means deceive me

*Dunya bighururi means the world with all its
delusions*

Bikhyanatiha-crime, offenses, sins

Mitali- delays, procrastination, postponement

*If the human soul is not purified by training it to do
good, it would become polluted with whims and
desires, and then committing sins would become easy
for it on on end and doing good would be a task. This
Dunya continuously tempts one with all its glitter and
gold, ultimately deceiving the person. The person then
drowns in the worldly matters, which leads him to
first stop paying attention to his prayers and doing
good. He postpones doing good thinking he has a
tomorrow where he thinks he can compensate. But
Alas tomorrow never comes!*

*We have to control our soul from committing acts that
causes great damage to our self and ultimately our
hereafter, by learning from our mistakes and the*

mistakes of others both present and past. This will help us to forge ahead by capitalizing on our good deeds, while at the same time, reducing our sinful acts.

Imam Ali (as) has said; blessed is he who fights the Firawn (Pharoah) of his soul but obeys the Musa of his wisdom.

Imam Ali (as) said: The key to reforming the soul is avoiding the sins. Ghurar al-Hikam: 271

Imam Ali (as) said in a letter he wrote to one of his companions;

'Seize what you have left of your life, and do not keep delaying by saying, 'Tomorrow, and the day after tomorrow', for verily those before you were ruined because of their persistent wishful thinking and their procrastination, until suddenly the command of Allah [i.e. death] overtook them while they were heedless.

Bihar al anwar pg73

يَا سَيِّدِي فَاسْأَلْكَ بِعِزَّتِكَ أَنْ لَا يَحْجُبَ عَنْكَ
دُعَائِي سُوءَ عَمَلِي وَفِعَالِي

Ya Sayyidi fa asaluka bi'izatika an la yahjuba
anka duai suu amali wa fiali

*O my Master! So I ask you by your might, not
to let my evils deeds and actions shut out my
prayers from you,*

Bi'izaatika from Izzat- might, greatness

Yahjuba means to shut out or veil.

*Imam Ali (as) teaches us to use the energy of
Allah's(swt) might from committing sins. Sins act as a
veil preventing one from receiving the Divine blessings
and Mercy and also from the acceptance of
supplications. Evil deeds take away the longing and
mood of supplication from the servant, preventing him
from coming into Allah's (swt) presence. Asinful
servant's who continues to do evil and then at the
same time supplicates thinking his supplications will
be fulfilled, will see that his wishes will not
materialize. Deprivation of the servant from the
fulfillment of his supplications is just like being
expelled from the Mercy of his Lord.*

وَلَا تَفْضَحْنِي بِخَفِيِّ مَا أَطَّلَعْتَ عَلَيْهِ مِنْ سِرِّي وَلَا
تُعَاجِلْنِي بِالْعُقُوبَةِ عَلَى مَا عَمِلْتُهُ فِي خَلَوَاتِي مِنْ
سُوءٍ فِعْلِي وَإِسَاءَتِي، وَدَوَامِ تَفْرِيطِي وَجَهَالَتِي
وَكَثْرَةِ شَهَوَاتِي وَغَفْلَتِي

Wala tafdahni bikhafiyi mat talaata alaihi min
sirri Wala tuajilni bil uqubati ala ma amiltuhu fi
khalawati, min suu f'ili wa isaati wa dawami
tafriti wa jahalati wa kathrati shahawati wa
ghaflati

*And not to disgrace me by exposing my hidden
secret acts of which you are aware of, nor
hasten to punish me for the offenses that I have
done in secret because of my carelessness,
ignorance, excessive desires and forgetfulness.*

Tafdahni- to expose, disclose

Bikhafiyi-hidden, invisible

Sirri-secret

Uqubati-punishment

Khalawati-done secretly

*Allah (swt) said; How good a master I am and how bad
a servant you are! I give you whatever you ask me, but
still you go on sinning. I hide these sins, one after
another, one evil deed after another. I am ashamed of
you, but you are not ashamed of facing me. You forget
me, but I remember you.*

(Hadith Al-Qudsi

Allah (swt) is well aware of the past, present and future events. The hidden side of a person is all apparent to Him. If He were to reveal our hidden sins, we would be disgraced before our parents, spouse, children and society.

The servant, in this section of the supplication, asks Allah (swt) to maintain his integrity and not disgrace him by disclosing his shameful sins.

O the Concealer of faults, the Forgive of sins, the Knower of the hidden, you conceal the sins out of your Might, and you delay the punishments, out of Your Patience. *Dua abu Hamza Thumali*

If the Almighty were to hasten the sinners to punishment, not a single being would have remained on earth. But due to his mercy, he does not hurry in punishing the sinful servants, giving them chance after chance, so that they may return back to Allah (swt) with genuine repentance while reforming their previous errors. If Allah's (swt) punishment arrives, no one has the power to stop it.

Tafriti means negligence- carelessness in worshiping Allah (swt) as well as in serving his servants and performing good deeds. ***Woe to the one who is overcome by negligence, hence he forgets about his travel to the next world and would not prepare for it.*** *Imam Ali (as)*

Jhalati means ignorance.

Ignorance of the realities of the world and the hereafter, as well as being unaware of the duties and rights of oneself and the others is like a dangerous illness. If this illness is not cured via acquiring knowledge and understanding, it would bring about permanent harm, disgrace, and ruin.

Kathrati Shahwati means abundant or excessive passion of desires. *Passion means an extreme desire for anything. If this is an illicit desire, it leads to committing sins and to the corruption of the spirit. This extreme craving, together with satanic effects, nourishes the tree of wrongdoing resulting in the punishment in this world and the next. The killers of Imam Hussein (as) were engulfed in the passionate desires of this world. This led them to the heinous act of killing the imam, and thus they lost the here after.*

Ghaflati means forgetfulness. *Being forgetful of something one has been aware of before. Too much engagement in worldly matters and desires are all due to negligence of obedience to Allah (swt), his worship and the Day of Judgment, Imam (as) also said; Forgetfulness is the worst of your enemies.*

وَكَُنِ اللّٰهُمَّ بِعِزَّتِكَ لِي فِي كُلِّ الْأَحْوَالِ رَوْوفاً وَعَلَيَّ
فِي جَمِيعِ الْأُمُورِ عَظُوفاً

Wa kuni allahuma iizzatika li fil ahwali kuliha
raufan wa alayya fi jamiil umuri atufa

*And by your might, be kind to me in all
circumstances and be sympathetic to me in all
matters!*

*Rauf – the tenderly merciful, the most kind
Atufa -to be affectionate and sympathetic*

*Imam (as) teaches us to ask Allah (swt) to be kind to us
in all our situations, whether we are rich or poor,
whether we are at ease or hardship, whether we are in
joy or sorrow.*

*In times of prosperity and ease, we tend to forget who
gave us all these bounties. We get busy in enjoying
these gifts, without realizing to share some of our gifts
with those that are in need. Hence we ask our lord to
be kind to us by reminding us to do the right thing.
We ask Allah (swt) to be merciful and sympathetic in
our affairs, so that our day to day life goes smooth
without any obstructions. If Allah's (swt) mercy is not
on us, countless things can go wrong, making life
impossible to live.*

إِلَهِی وَرَبِّی مَنْ لِّی غَیْرُكَ أَسْأَلُهُ کَشْفَ ضُرِّی
وَالنَّظَرَ فِی أَمْرِی!

Ilahi warabbi man li ghayruka asaluhu kashfa
duri wannadhara fi amri

*My God and my Lord! Who can I ask besides
you to remove my afflictions and to look into
my affairs?*

kashfa dhuri means healing of afflictions, distress.
wannadhara fi amri means to look into one's affairs in
order to resolve or sort out

*It is only Allah (swt) to whom we can turn to remove
our problems and to sort out our affairs.*

The Holy Qur'an says:

*"Who answers the distressed one when he calls upon
Him and dislodges the evil" (Quran. 27:62)*

Imam Jaffar Sadiq (as) has said

*Whenever one of you wishes to gain whatever he
wants from Allah (swt), he should not put any hope in
the people and just be hopeful of the Almighty. He
should have total trust in Allah (swt). When Allah (swt)
sees such reliance in His servant's heart, He will grant
whatever the servant wants from Him. Al-kafi 2/148*

*Allah (swt) told Prophet Issa; O Issa! Call me like the
one who is drowning and has no one else but me to
come to his help. Bihaf Al anwar*

إِلَهِی وَمَوْلَايَ أَجْرَيْتَ عَلَيَّ حُكْمًا اتَّبَعْتُ فِيهِ هَوَى
نَفْسِي،

Ilahi wa mawlaya ajrata 'alayya hukman ittabatu
fihi hawa nafsi

*My God and my master, you laid out rules for
me to follow, but instead I followed the desires
of my soul*

Ajrata- to perform or carry out

Ittabatu- following

Hawa Nafsi means desires or passions of my soul

*One of the obstacles in submitting to Allah's (swt) will
is the human carnal soul that causes his desires, and
attracts him to the pursuit of worldly desires and
passions. This internal inclination and state of the soul
is termed by Qur'an as the carnal soul. The Qur'an
emphasizes that:*

*"Most surely (man's) self is inclined to command (him
to do) evil" (Quran 12:53)*

*That is why it has been called the carnal soul (the soul
that obeys the evils). In this stage the intellect and the
faith are not so strong to control and harness the
untamed soul. Instead the intellect and faith become
dominated and defeated by the carnal soul in many
cases.*

وَلَمْ أَحْذَرِ فِيهِ مِنْ تَزْيِينِ عَدُوِّي،
Walam ahtaris fihi min tazyini 'aduwi

*And in the process I failed to guard myself from
the allurements of my enemy*

*Ahtaris-to be on guard. Walam Ahtaris means did not
guard*

Tazyini- decorations, ornaments, allurements

The enemy

*Aduwi referred to is Satan who had declared before
Allahi:*

*Shaytan (la) said; "I will certainty make (evil) fair
seeming to them on earth and I will cause them all to
deviate" (Quran15:39)*

*Shaytan is an enemy to you, so take him as an
enemy. (Quran 35:6)*

*One of the greatest barriers is the attachments to
worldly allurements such as desire of wealth and
property. Shaytan (la) packages sins to attract and trap
people with the glamor and pomp of this world.*

*"The first thing through which disobedience against
Almighty God was done consisted of six
characteristics: Love of world, love of position, love of
women, love of eating, love of sleeping, and love of
comforts."-Bihar al-Anwar, vol. 73, p.94*

فَغَرَّنِي بِمَا أَهْوَى وَأَسْعَدَهُ عَلَى ذَلِكَ الْقَضَاءُ

fagharrani bima ahwa wa as'adahu ala dhalik al qaza

He misled me with vain desires which led me astray and hence, that was my fate

Qaza" here could mean fate

Faghrani means to mislead or deceive

Ahwa means desire

Man's eternal enemy Satan (la) would then take advantage and entice the person whispering into his heart tempting him into committing one sin after another. This leads him to a fate of doom and gloom. The carnal soul is in fact one of Satan's (la) favorite tools to dominate and control humans. It is considered a soldier of Satan.

The Prophet (saw) said, 'Nothing wards off fate except supplication. Mizan al Hikmah hadith #4046

Imam al-Kazim (as) said; "I urge you to supplicate, for verily supplication to Allah (swt) and seeking from Allah (swt) repels calamity which may have been destined and decreed with just the execution remaining, so if Allah (swt) is supplicated and is asked to avert a calamity, it is averted."

فَتَجَاوَزْتُ بِمَا جَرَى عَلَيَّ مِنْ ذَلِكَ بَعْضَ حُدُودِكَ
وَحَالَفْتُ بَعْضَ أَوْامِرِكَ
فَلَاكَ الْحُجَّةُ عَلَيَّ فِي جَمِيعِ ذَلِكَ
وَلَا حُجَّةَ لِي فِيَمَا جَرَى عَلَيَّ فِيهِ قَضَاؤُكَ،
وَأَلْزَمَنِي حُكْمُكَ وَبَلَاؤُكَ

Fatajawaztu bima jara 'alayya min dhalika b'ada
hududika wa khalaftu b'ada awamirik
Falakal hamdu 'alayya jami' dhalika wala hujata li
fima jara 'alayya fihi qadhauka wa alzamani
hukmuka wa balauk

*Hence I exceeded the limits that you set,
disobeying some of your commandments. So
your case of a judgment against me is justified
and hence I have no dispute in what fate has
put into effect and I have become deserving of
your judgment and the afflictions that have
followed as a result*

Fatajawaztu means "hence I exceeded"
Hududika - "your limits that are set"
Khalaftu -to disobey or go against
Qadhauk - "your judgment
Hujjat" -an argument, proof, case

A man was warned against driving above the speed limit. However, he ignored this warning. One day, while over speeding, he lost control of his car and went off the road, killing an innocent pedestrian. The judge was not lenient with him and sentenced him to prison. The man himself accepted the judgment as he ignored all warnings in order to satisfy his desire to drive fast

Allah (swt) in his wisdom has set limits for us to operate our lives within. These limits are for the good of everyone. However, if we decide to cross the limits, consequences follow and a judgment is issued. So we have only ourselves to blame for the judgement.

"Hujjat by Allah" in the above passage signifies that the sinner confesses that Allah (swt) had justly passed His judgment against him as the just lord had done all that was necessary to forewarn him and others by sending his prophet (saw) the Qur'an and appointing Imams (as) to interpret His laws. In fact the all merciful has also installed fitrah- a GPS system in our self to forewarn us of the impending dangers of committing evil. However, if one chooses to ignore all the above then only he is to blame for the consequences. The sinner further admits that he has no dispute for excusing himself from disobeying Allah's (swt) laws.

وَقَدْ أَتَيْتُكَ يَا إِلَهِي بَعْدَ تَقْصِيرِي وَإِسْرَافِي عَلَى
 نَفْسِي مُعْتَذِرًا نَادِمًا، مُنْكَسِرًا مُسْتَقِيلًا مُسْتَغْفِرًا
 مُنِيبًا مُقِرًّا مُذْنِبًا مُعْتَرِفًا

Wa qad ataytuka ya ilahi b'ada taqsiri wa israfi
 'ala nafsi mutadhiran nadiman munkasiran
 mustaqilan mustaghfiran muniban muqirran,
 mudh'inan mutarifan,

*Now guilty of my failings and extravagances
 on my soul, I turn to you My God, apologetic,
 remorseful, shattered, disheartened, asking for
 forgiveness, repenting confessing, submissive,
 recognizing*

Taqsiri means failings

Israfi means excesses

Mutadhiran-apologetic

Nadiman-remorseful,

Munkasiran- shattered, broken

Mustaqilan-resigned, disheartened

Mustaghfiran asking for forgiveness

Muniban- repentant

Muqirran-confessing

Mudh'inan submissive

Mutarifa-recognizing

Imam Ali (as) teaches us to turn to Allah (swt) and sincerely apologize to him in a broken and disheartened state while being remorseful of our actions and then asking for forgiveness in a state of Repentance, while confessing to our sins in a and recognizing the severity of the situation.

This beseeching and weeping is something Allah (swt) loves to hear from the sinful yet regretful servant.

When the people of Prophet Yunus (as) were informed that the prophet had left them and they saw the signs of an imminent punishment of a deadly storm approaching, they realized the foolishness of their evil ways and panic ensued.

A learned scholar in the community advised them to pray to Allah (swt) while sincerely confessing, apologizing, and repenting for their sins.

All of them, men and women, the old and the young wore old clothes gathered together and pleaded and lamented for mercy.

Their prayer was accepted by the all merciful and they were forgiven and saved from the imminent punishment.

The lesson learnt is that the supplicant should also confess their sins in a submissive broken state and ask for repentance while admitting their offenses.

لَا أَجِدُ مَفَرًّا مِّمَّا كَانَ مِنِّي
 وَلَا مَفْزَعًا أَتَوَجَّهُ إِلَيْهِ فِي أَمْرِي
 غَيْرَ قَبُولِكَ عُذْرِي، وَإِدْخَالِكَ إِلَيَّ فِي سَعَةٍ مِّنْ
 رَّحْمَتِكَ

La ajidu mafarran mimma kana mini wala
 mafza'an atawajahu ilayhi fi amri ghayra
 qabulika udhri wa idkhalika iyyaya fi sa'ati man
 rahmatik,

*I find no place to flee from my actions
 nor any place where I can take refuge from my
 problems, except me pleading to you to accept
 my excuses and entering me into your vast
 mercy.*

Mafarran-escape, flee

mafza'an- refuge

Amri-matters, problems

Qabulika Udhri- acceptance of my excuses

sa'ati –abundant

*Whenever a crime is committed, the criminal looks for
 a way out or a place to escape to. However for sins,
 there is no escaping and no other sanctuary other than
 the mercy of the all merciful.*

Allah's (swt) infinite mercy is the only place to go to find a solution to one's sinful matters. His ocean of mercy is limitless.

But before we seek sanctuary in Allah (swt), we have to accept our faults and participation in the sin and resolve to never repeat the action or actions with the hope that Allah (swt) accepts our excuses.

The fires ignited by sins are fierce and there is no running away from them. A sinner should realize that disobedience to Allah (swt) is showing arrogance to the Almighty, which brings down Allah's (swt) wrath and punishment, and Allah's (swt) wrath and punishment are too dreadful to bear, even the earth and sky cannot withstand them. Amir ul-Mu'minīn (as) says:

"The calamities are so severe that they can destroy both the earth and the sky as the heat of this fire cannot be compared with the heat of the worldly fire."

اللَّهُمَّ فَاقْبَلْ عُذْرِي وَارْحَمْ شِدَّةَ ضُرِّي
وَفُكِّنِي مِنْ شَدِّ وَثَاقِي

Allahuma faqbal udhri warham shiddata durri wa
fukkani min shaddi wathaqi

*O Allah, so accept my excuse, Have mercy upon
the severity of my affliction And release me
from the tightness of my chains*

Fukkani - to release

Shaddi -tightness

Wathaqi —chains, fetters

*The supplicant asks the all merciful to free him from
the satanic chains that have wrapped into his mind,
heart, soul, and organs, preventing him from
worshipping, obeying, and doing positive actions and
deeds.*

*Someone
asked Imam 'Ali (as): "I used to perform the night
prayers but I can no longer do so." Imam said: You are
like a person, whose sins have become his chains, tying
him down and preventing him from night worshipping.
"The chains" can be useless entertainments and vain
past times and activities, which prevent a person from
paying attention to more important real purposes of
life.*

*Rasulallah (saw) said; One of the good things a Muslim
observes is the abandoning of those activities that are
of no use to him.*

يَا رَبِّ ارْحَمْ ضَعْفَ بَدَنِي وَرِقَّةَ جِلْدِي وَدِقَّةَ عَظْمِي

Ya rabbi irham zaafa badani wa riqqata jildi wa diqqata azmi,

My Lord, have mercy for my body is weak, and my skin is thin and my bones are frail

Zaafa here means weak, unable to take pressure

Badani means "my physical body"

Riqqata means, thinness or fineness

Jildi means "my skin"

Diqqata here means delicate

Azmi means "my bones"

Our bodies cannot take even the smallest of injuries, so how would they be able to withstand the intense punishment of the hereafter?

The skin has sensors that sense pain and temperature.

Our bones are fragile. A bone that is constantly under stress will eventually weaken or give in and break.

How will our bodies be able to take the squeezing in the grave?

It must be emphasized that the punishments are a consequence of our evil actions, which we could have avoided.

يَا مَنْ بَدَأَ خَلْقِي وَذَكَرِي وَتَرْبِيَّتِي وَبِرِّي وَتَغْذِيَّتِي
هَبْنِي لَابْتِدَاءِ كَرَمِكَ وَسَالِفِ بَرَكَ بِي

Ya man badaa khalqi wadhikri wa tarbiyati wa
birri wa taghthiyati, Habni libtida'i karamika wa
salifi birrika bi,

*O You who originated my creation remembered
me, broght me up, was good to me and
nourished me, I beg you to restore back to me
your generosity and previous goodness that you
had granted me in the past.*

Tarbiyat means upbringing, nurturing

Birr from Barr means good ness with intention

Taghthiyati means nourished or provided me nutrition

Karamika- generosity

*Imam Ali (as) teaches us to ask Allah (swt) to favor us
just as he did when we were conceived and brought up
under his love and care with him providing all the
necessities we needed for our healthy upbringing*

Imam Ali (as) in Nahjul Balagha says;

*“O creature who has been fairly created and who has
been nurtured and looked after in the darkness of
wombs with multiple curtains.*

You were originated from the essence of clay (Qur'an, 23:12)

And placed in a firm place for a known length of time (Qur'an, 77:21-22)

You used to move in the womb of your mother as an embryo, neither responding to a call nor hearing any voice.

Then you were taken out from your place of stay to a place you had not seen, and unaware aware how to acquire any assistance

Who guided you to take your sustenance from the breast of your mother? And, when you were in need, who apprised you of the location of what you required? Alas! Certainly he who is unable to understand the qualities of a being with shape and limbs is the more unable to understand the qualities of the Creator and the more remote from appreciating Him through the limitations of creatures!

It is He Who has created you from dust, then from semen, then from a clot, then brings you forth as an infant [from womb], then [makes you grow] to reach the age of full strength, (Quran 40:67)

يَا إِلَهِي وَسَيِّدِي وَرَبِّي
أَتُرَاكَ مُعَذِّبِي بِنَارِكَ بَعْدَ تَوْحِيدِكَ

Ilahi wa sayyidi wa rabbi aturaka muadhibi
binarika b'ada tawhidik

*O my God! My Master and my Lord!
Can you see me being tormented in your fire
even after I have professed that you are the one
and only true God?*

Muadhibi- tormented, tortured

وَبَعْدَ مَا انْطَوَى عَلَيْهِ قَلْبِي مِنْ مَّعْرِفَتِكَ

Wa bada ma antawa 'alayhi qalbi min maarifatik
And even after my heart has recognized you?

Antawa means to comprehend or contain

*Maarifatik means to have recognition through
knowledge or awareness*

وَلَهَجَ بِهِ لِسَانِي مِنْ ذِكْرِكَ

wa lahija bihi lisani min dhikrik
*And after my tongue has been devotedly
remembering you?*

Lahija -being devoted, dedicated

Lisani - my tongue

وَاعْتَقَدَهُ ضَمِيرِي مِنْ حُبِّكَ

Wa ataqadahu zamiri min hubbik

And even after my mind is full of your love?

Dhamiri inner conscience or mind

Hubbik love or affection

وَبَعْدَ صِدْقِ اعْتِرَافِي وَدُعَائِي خَاضِعاً لِرُبُوبِيَّتِكَ

wa baada sidqi itirafi wa duai khadian li

Rububiyatik

And even after my sincere confessions and my supplicating humbly before your lordship?

sidqi 'itirafi -sincere confession

k'had'i'an –submissive

The preceding verses reveal the keys to attaining Allah's acceptance of one's forgiveness

(1) Practicing Tawhid. A person, who testifies to Allah's (swt) oneness sincerely and rejects idols, is called a murwahid (monotheist). The concept is called Tawhid.

Monotheism is belief in the Oneness of the Lord Who is the Ruler of everything, in whose hands lies life, death, creation, alteration, hidden and apparent aspects of everything. In other words, it is the belief in the Lord to whom people are invited

by the Prophets and Imams and whose rules should be obeyed.

The phrase 'there is no god but Allah' is a worthy one before Allah^(swt). One who confesses to it sincerely deserves to go to Paradise, and one who denies it, is safe in this world, but his place is in the Fire in the Hereafter. Prophet Muhammad^(saw) Tawhid Saduq;23

(2) Have the Maarifat or awareness of Allah^(swt)

Ameerul Momineen (as) said, "The beginning of religion is to gain the marifat of Allah^(swt)."

It means before believing in tawheed, it is compulsory to gain the marifat of Allah^(swt). Unless and until we know who is that essence in which we believe and worship, our beliefs based upon ignorance are completely worthless. Believing in tawheed and worshiping blindly is like shooting an arrow in the dark. Concerning the marifat of Allah^(swt), every child is aware of the fact that every thing is recognized through its attributes. In the same way, Allah^(swt) is recognized through His attributes.

(3).Constantly and dedicately reciting the Dhikr of Allah^(swt)

Allah^(swt) said to Musa (as)

"Under no circumstance (should you) abandon my remembrance".Bihar al Anwar vol13, page342

Remembering Allah (swt) with concentration and presence of heart is the ultimate objective of all acts of worship. If one can focus towards Allah(swt) both in his heart and deeds, he shall come to possess a rank such that the Satan would be unable to overcome him nor gain dominance over him!

(4) Acknowledging Allah's (swt) love

When love of Allah (swt) takes possession of the innermost being of a servant, it empties him of every preoccupation except remembrance of Allah (swt). The servant becomes the most sincere of all people for Allah (swt). His words are truthful, his actions are wise. Hence we must develop love for Allah (swt) by contemplating all his favors and grace on us.

(5) Accepting and confessing one's wrong doings

And others have confessed their faults, they have mingled a good deed and an evil one; maybe Allah (swt) will turn to them (mercifully); surely Allah (swt) is Forgiving, the merciful (Qur'an 9:102)

If one is seeking Allah's (swt) forgiveness, than one of the conditions is to sincerely confess to all of the sins he has committed and never to repeat the sin.

(6) Supplication and pleading to Allah (swt) for mercy in a state of humbleness

The most comprehensive type of worship is considered prayer. The one, who performs prayer, shows his humility to his Lord, confesses to His Oneness, and appreciates Him, via his prayer. The prayer-performer's

body organs will eagerly hurry to places of worship places. Moreover, the knowledgeable servants of Allah (swt) who have marifat of their Lord are humbled before Him. They confess to His Oneness in public and in solitude and are thankful to His numerous blessings. They rush to the places of worship eager to gain his pleasure. How can these servants hold a bad opinion of you? And why shouldn't they be optimistic of your forgiveness? Which prophet and which heavenly book has informed the pious servants that they would be tortured and their faces, tongues, hearts, and limbs will be burnt in Fire? In fact the prophets, Imams, and heavenly books have informed the believers that the pious believers, who have committed virtues, would not be tortured in Fire or kept away from their Lord, even if they have had some wrongdoings, because of their repentance and regret.

هَيْهَاتَ أَنْتَ أَكْرَمُ مِنْ أَنْ تُضَيِّعَ مَنْ رَبَّيْتَهُ أَوْ تُبْعِدَ
مَنْ أَدْنَيْتَهُ أَوْ تُشَرِّدَ مَنْ أَوْيْتَهُ أَوْ تُسَلِّمَ إِلَى الْبَلَاءِ مَنْ
كَفَيْتَهُ وَرَحِمْتَهُ

Hayhat anta akramu min an tudaYYa man
rabbayta aw tubada man adnaytah
Aw tusharrida man awayta aw tusallima ilal bala
man kafaytah wa rahimtah

*How can that be? You are too generous than
to let go the one whom you have nurtured, or
expel the one whom you have brought near, or
drive away him whom you have given shelter or
abandon on the one whom You have sustained
and shown mercy to.*

Akram - generous

Tudayy- to let go from one's protection

Tubada –expel or remove

Tusharidda- to displace or drive away,

Tusallima-to extradite, give way or abandon

*Allah (swt) is far too generous to let his true
supplicating servant be tormented in the hereafter.
How can Allah (swt) drive away his servant from the
sanctuary of his mercy, when he knows that his
servant has embraced and professed Tawhid. How can*

Allah (swt) remove his believing servant far away from his blessings, mercy and protection, when he knows that his servant's heart is filled with awareness of his lord?

How can he abandon the one he loves?

How can he expel his faithful servant to the fires of hell knowing that he will undergo suffering?

Allah (swt) is too kind and merciful to see his servant undergo such torment.

The Mercy of Allah (swt) is unlimited and infinite. He has sent Prophets, Holy books, angles, and the criteria to guide us all. We should never ever lose our hope in Allah's (swt) forgiveness. Signs of His forgiveness of our sins are many and numerous. Verses were quoted from the Holy Quran and Hadith which are all indicative of His Infinite Mercy. Allah (swt) is The Most Merciful, The Most Kind, The Most Gracious, and The Most Compassionate. No merciful human being, Jinn, and angel can surpass the degree of Mercy of Allah (swt). We must constantly be cognizant of His mercy, and his Infinite unlimited Kindness beyond our wildest imagination. We should try earnestly to avoid sins, but if we did it inadvertently, we must never lose hope of his possible forgiveness. Although no one among the human beings is perfect and without sins currently, we lose sight of the fact that He can forgive.

وَلَيْتَ شِعْرِي يَا سَيِّدِي وَإِلَهِي وَمَوْلَايَ أَتَسَلَّطُ النَّارَ
عَلَى وُجُوهِ خَرَّتْ لِعَظَمَتِكَ سَاجِدَةً

Wa layta sh'iri ya sayyidi wa ilahi wa mawlay
atusallito nara 'ala wujuhin kharrat li adamatika
sajidah,

*My Master, My God and my Protector, would
you inflict Fire on faces that have submissively
prostrated before your greatness?*

*Imam Jafar al-Sadiq (as) has said; "Prostration is the
highest degree of worship that a person can perform."
Sajda means to be stretched out with one's face on the
ground in adoration and submission. Prostrating is an
act of surrender and thus requires a high degree of
humility. You would not lower your head unless the
one you bow before is greater and more powerful than
yourself. It is an acknowledgment of submitting to a
higher power.*

*When the greatness, beauty, and graciousness of Allah
overcome us, we can naturally fall to our knees in
prostration. This could be due to the realization of our
insignificance as we submit ourselves to that which we
accept as greater and more powerful.*

"Say, 'It does not matter whether you believe in it or

not, for when it is read to those who had received the knowledge (heavenly Books) that were sent before, they bow down and prostrate themselves before the Lord.' They say, 'Our Lord is too glorious to disregard His promise.' They bow down in prostration and weep and it makes them [humbler] (before the Lord)." (Quran 17:107-109)

Imam Sadiq (as) said: "One day, Prophet Musa (as) passed by one of his followers who was in a state of prostration. On his way back, Musa (as) noticed that the man was still in prostration.

Impressed by this act, Prophet Moses (as) prayed to Allah to accept the prayers of the man.

Allah (swt) replied, saying: "Even if he keeps on prostrating so much until his neck is broken, I will not accept his request unless he keeps his heart busy with what I like and give up what I dislike.

Prostrating without submission is not enough.

Prostrating submissively is the key along with performing acts that please the lord and obeying his commandments and avoid what he has forbidden.

وَعَلَى أَلْسُنٍ نَّطَقَتْ بِتَوْحِيدِكَ صَادِقَةً وَبِشُكْرِكَ
مَادِحَةً

Wa ala alsunin nataqat bitawhidika sadiqah wa
bishukrika madiha,

*Or on tongues that have spoken of your oneness
and always expressed your gratitude and
praise?*

Sunin nataqat- tongues that have spoken
Shukrika -gratitude, thanks
Madiha -praise

*Rasulallah (saw) has taught us that Islam is a
confession from the heart spoken by the tongue, that a
true Muslim is one who applies Islamic ways in
organizing his day to day life. So, a true Muslim has
truthful belief that deserves paradise and Allah's (swt)
pleasure. But whoever utters "There is no god but
Allah" only with his tongue while his heart does not
acknowledge it and who does not refrain from what is
forbidden and belief of tawhid does not reflect in his
actions, then he is not a true believer.*

وَعَلَى قُلُوبٍ اعْتَرَفَتْ بِالْإِلَهِيَّتِ مُحَقَّقَةً
Wa ala qulubin itarafat bi ilahi-yatika
muhaqqiqah,

*Or on hearts that have always acknowledged
your Divinity with full conviction?*

Itarafat- acknowledge, profess

*Muhaqqiqah- have conviction after investigating the
truth*

*Conviction means the firm belief in the principles of
the religion and not being shaken by suspicions or
whispers from Shaytan and his agents. This is achieved
by investigating and arriving to the truth and being
convinced of it.*

Faith with conviction is better than blind faith

*Imam Sadiq (as) said: "Faith is preferable to being a
Muslim. Conviction is preferable to faith. In fact,
there is nothing more powerful than conviction. (bihar Al
anwar)*

"Imam (as) also said;

*A small deed done with conviction is favorable, in the
sight of Allah (swt) to the many deeds that are lacking
conviction (bihar Al anwar)*

وَعَلَىٰ ضَمَائِرَ حَوْتٍ مِّنَ الْعِلْمِ بِكَ حَتَّىٰ صَارَتْ
خَاشِعَةً

Wa ala dhamaira hawat minal ilmi bika hatta
sarat khashiah

*Or on minds that have accumulated so much
knowledge of you until they have submitted to
you?*

Dhamaira-inner voice or mind, conscience

Khashiah -means humble, submissive.

*“Allah will raise the position of the believers and of
those who have received knowledge. Allah is Well-
Aware of what you do (Quran 58:11).”*

*Rasulallah (saw) said: “As for him who takes a path for
seeking knowledge, Allah(swt) will lead him to the path
that takes him to Paradise. The angels will lower their
wings for the seekers of knowledge as a sign of their
pleasure. Every creature in the heavens or on the earth,
seeks his forgiveness to the lord. A scholar is preferred
to the worshipper in the same way as the full moon is
preferred to the other stars.*

وَعَلَى جَوَارِحَ سَعَتْ إِلَى أَوْطَانٍ تَعْبُدُكَ طَائِعَةً
وَأَشَارَتْ بِاسْتِغْفَارِكَ مُذْعِنَةً

Wa ala jawariha saat ila awtan taabbukida taiah
wa asharat bistaghfarika mudhinah,

*And over limbs that strive to establish your
worship in obedience, asking for your
forgiveness submissively.*

Jawariha -limbs

Mudhina- obedient, submissive

*Imam 'Ali (as) asks Allah (swt) to strengthen his limbs in
his service, which is sincere worship, as well as in
serving Allah's (swt) believing servants, which is in fact
serving him. If this spiritual power and divine
strength is granted to the believing servant from the
Almighty, he will find nothing sweeter than serving
the Lord and His servants.*

*A true worshipper strives to attend places of worship
to join in the congregational prayers, asking
forgiveness in a state of humbleness*

مَا هَكَذَا الظَّنُّ بِكَ وَلَا أَخْبِرْنَا بِفَضْلِكَ عَنْكَ يَا كَرِيمُ،
يَا رَبِّ

Ma hakadha zannu bika wala ukhbirna bifadlika
'anka ya karim ya rabb,

*There is no such opinion or reports that such
severity can come from you, nor is it expected
from your grace, O the generous lord*

Zannu -opinion or assumption

Ukhbirna -news or information, reports

*Having good opinion about Allah_(swt) is to hope in no
one but Allah_(swt) and to fear nothing but your sins.*

Imam Sadiq (as), Al Kafi 2/72

*The servants of Allah_(swt) who have a deep knowledge
of their Lord are very humble before Him.*

*In fact the prophets, Imams, and heavenly books have
notified the believers that the pious believers, who
have committed virtues, would not be tortured or kept
away from their Lord, even if they have had some
wrongdoings for which they have already repented and
are remorseful about. Allah_(swt) is too generous and
merciful to take his believing servant to task.*

I swear by God who has no partners that there are no believers who have a good opinion about God and receive anything less than they expect from him. This is so since God is generous and has authority over all that is good, and is ashamed of one of his servants having a good opinion about him while he acted otherwise. Therefore have a good opinion about God and be inclined to Him.

Prophet Muhammad (saw) al- Kafi 2/71

The one who has a good opinion and entrusts his affair to Allah (swt) is in eternal rest and constant carefree ease of life; he is above caring about anything except Allah (swt), as the Commander of the Faithful said, I was content with what Allah (swt) allotted me, and I entrusted my affair to my Creator. As Allah was good in what has passed, so He will be good in what remains.

"I entrust my affair to Allah, surely Allah sees the servants". So Allah protected him from the evil consequences of what they planned and the most evil punishment overtook Pharaoh's people. (Quran 40:44-5)

وَأَنْتَ تَعْلَمُ ضَعْفِي عَنْ قَلِيلٍ مِّنْ بَلَاءِ الدُّنْيَا
وَعُقُوبَاتِهَا، وَمَا يَجْرِي فِيهَا مِنَ الْمَكَارِهِ عَلَى أَهْلِهَا
عَلَى أَنَّ ذَلِكَ بَلَاءٌ وَمَكْرُوهٌ، قَلِيلٌ مَّكْنُهُ، يَسِيرٌ بَقَاؤُهُ،
قَصِيرٌ مُّدَّتُهُ

wa anta t'alam d'afi an qalili min bala'i dunya wa
uqubatiha Wama yajri fiha minal makarihi 'ala
ahliha Ala anna dhalika balau wa makruhu
qalilun makthuhu yasirun, baqa'uh, qasirun
muddatuh,

*And you are aware of my weakness in bearing
even a little of the worldly misfortunes and its
consequences which befall the people of this
world, even though the affliction is temporary,
short lived and momentary*

*bala'i dunya -worldly misfortunes
uqubatiha -punishments or consequences
qalilun makthuhu -temporary , not permanent
yasirun, baqa'uh -short lived
qasirun muddatuh - momentary, passing*

*The tribulation of this world, as stated by Imam
Ali (as), is different from the tribulation of the
Hereafter in several ways.*

First, hardships of this world are temporary with relatively shortness in duration and pass by quickly. But the tribulations in the hereafter have a long and permanent station.

Second, some worldly tribulations are a form of divine trials. If a person is patient in these difficulties and maintains his belief, he will be greatly rewarded and is subjected to Allah's (swt) satisfaction. By the same token, the prophets were also patient when their people were tried. Also some of Allah's (swt) sincere servants like Asiyah, -Pharaoh's wife, and Habib al-Najjar had to experience tribulations while following Allah's (swt) path. However, the tribulation of the Last Day is merely the punishment of a person's sins and disobedience in this world.

فَكَيْفَ اِحْتِمَالِي لِبَلَاءِ الْآخِرَةِ وَجَلِيلِ وَقُوْعَا لِمَكَارِهِ
فِيهَا!

Fakayfa ihtimali libala'il akhirati wa jalili wuqu'il
makarih fiha

*So how is it possible to bear the problems of the
hereafter and the great difficulties that occur
there?*

Ihtimali- possible

*If one is unable to bear the short and temporary
problems of this world, how will he be able to bear the
permanent and enduring problems in the hereafter?*

*Aqeel was one of the brothers of Imam Ali (as) and he
was a blind man, One day he comes to his brother, who
was then the caliph and asked him for extra allowance
on top of his share from the public treasury.he
said; "My share is not enough, and I need more and
since your are my brother and the caliph, I hope you
would favor me more than my share". Imam Ali (as)
took a piece of coal from the fireplace and brought it
close to Aqeel's hand. Aqeel screamed and shouted as
he felt the heat from the coal.Imam said: you could not
take the heat of this coal, how do you expect your
brother to take the heat of hellfire on judgement day if
he were to favor you?*

وَهُوَ بَلَاءٌ تَطُولُ مُدَّتُهُ، وَيَدُومُ مَقَامُهُ، وَلَا يُخَفَّفُ
عَنْ أَهْلِهِ
لَأَنَّهُ لَا يَكُونُ إِلَّا عَنْ غَضَبِكَ وَانْتِقَامِكَ وَسَخَطِكَ
هَذَا مَا لَا تَقُومُ لَهُ السَّمَاوَاتُ وَالْأَرْضُ

Wahwa balau tatul muddatuh wa yadum maqamuhu
wala yukhaffaf an ahlihi
Li annahu la yakounu illa ghadabika wa intiqamika wa
sakhatika; wahadha mala taqoumu la hul samawatu wal
ard

*For it is a difficulty of a prolonged period of
never ending duration where there is no relief
for the deserving as these retributions are as a
result of your wrath, your vengeance and your
displeasure, which neither the heavens and the
earth can bear*

*Wala yukhaffaf –no relief
Ghadabik –your anger, wrath
Intiqamika –your revenge , vengeance
Sakhatik –your discontent, displeasure*

*Allah's (swt) Anger and displeasure will be seen when
he sends the evil doers to the punishment of hell fire.*

There he will take revenge for the evil acts they had performed in their life in this world. The punishment will be long and enduring. Sheikh Saduq has narrated from Imam al-Baqir (as) about the punishments in hell:

The sinners inside the fire wail from the intensity of the torture. There is never any death for them, nor do their punishments ever decrease. They are always hungry and thirsty. Their eyes are weak and they are deaf and dumb and blind. Their faces become dark from being rejected. No one takes pity on them or rescues them from the punishment. They drink boiling water, and eat a foul smelling substance. They are beaten with heavy iron hammers by wrathful strict angels who have no mercy. The sinners are thrown into the Fire head first to accompany Satan, They are fastened with chains. Their prayers are not headed and their request not answered; this is the state of the residents of Hell!

يَا سَيِّدِي فَكَيْفَ بِي وَأَنَا عَبْدُكَ الضَّعِيفُ الذَّلِيلُ
الْحَقِيرُ الْمِسْكِينُ الْمُسْتَكَينُ

Ya sayyidi fakayfa bi wa ana 'abdukal za'iful
dhalilul haqirul miskinul mustakin,

*O Master, So what about me? For i am a weak,
insignificant, worthless, poor and destitute
servant*

za'if -weak and deficient

Dhalil - despised and insignificant

Haqir - worthless

Miskin -poor and miserable

Mustakin – destitute

*The supplicant here should realize that he is weak,
not worth anything, irrelevant poor and destitute.He
cannot protect himself from the grueling punishment
which befalls him as a result of his evil actions.He is in
need of the mercy of Allah (swt) to save him and give
him sanctuary.He is asking his Lord “what about me?
I am unable to take these punishments”. He is asking
Allah(swt) for relief, for help, for a lifeline.*

يَا إِلَهِي وَرَبِّي وَسَيِّدِي وَمَوْلَايَ لِأَيِّ الْأُمُورِ إِلَيْكَ
أَشْكُو وَلِمَا مِنْهَا أَضِجُّ وَأَبْكِي

Ya ilahi wa rabbi wa sayyidi wa mawlaya li-
ayyil umuri ilayka ashku wa lima minha adhijju
wa abki

*My God! My Lord! My Master! My Protector!
For which of the matters shall I complain to
you and for which of them should I clamor and
weep?*

Ashku means to complain

Adhijju means to clamor and make noise about

Abki means to cry or weep

*After recognizing and stating his insignificance, the
servant should wail, lament and weep over his various
sins. The supplicant is now wondering for which of his
many sins should he cry over, make a fuss over or
complain about. Weeping is the only weapons
available to a repentant sinner who seeks Allah's
Mercy and Forgiveness.
The most beloved tears in Allah's sight are those that
are shed by a repentant sinner.*

*Imam Sadiq (as) has said on the value of tears;
Everything has a special scale except tears; a drop of
tear puts out oceans of fire. Allah forbids infernos from
burning because of a tearful eye. In fact all people in a
nation will be forgiven for the tear of one person, who
genuinely sheds a tear out of the fear of Allah. Al-Kafi
2/481*

*Sayeda Fatima Zahra (as) wept while she supplicated
the following;
"O Allah! I ask you for things which can be granted
only by you. I ask you for guidance, piety,
independence, chastity and for me to do work that you
like and are pleased with. O Lord! We ask for your
power for our weakness, wealth for our poverty, and
knowledge and patience for our ignorance. O Allah!
Bless Muhammad (saw) and his progeny (as). Help us in
worshipping, obeying and remembering you, by Your
Compassion, O the most Merciful of the Merciful!
Bihar al-Anwar 87/338*

لَأَلِيمِ الْعَذَابِ وَشِدَّتِهِ أَمْ لَطُولِ الْبَلَاءِ وَمُدَّتِهِ

Laalimil adhabi wa shiddatih, am litulil balai wa muddatih

(Should I complain) of the intense pain of the punishment? Or the length of the affliction and its duration?

Laalimil-pain

Adhabi- punishment

Shiddati- intensity or intense

Lituli –length

Balai- affliction, tribulation

Muddatih- duration

Imam Ali (as) draws parallels on the grievances of a person who is undergoing punishment can complain about. Intense Pain and suffering on one hand, or the length and duration of the affliction. Either one is as hard to bear as the other.

The pain of the punishment is unbearable, but then the duration is long. Depending on the gravity and amount of sins, the term of the punishment may be long or never ending. Just thinking about this possibility brings shiver down one's spine

فَلَّيْنِ صَيَّرْتَنِي لِلْعُقُوبَاتِ مَعَ أَعْدَائِكَ وَجَمَعْتَ بَيْنِي
وَبَيْنَ أَهْلِ بَلَائِكَ وَفَرَّقْتَ بَيْنِي وَبَيْنَ أَحِبَّائِكَ
وَأَوْلِيَائِكَ

Falai sayyartani liluqubati maa adaika wa
jamata bayni wabayna ahli balaik, wa farraqta
bayni wabayna ahibbaika wa awliyaik

*So, if you punish me in the company of your
enemies and gather me along with those who
are to be punished , while separating me from
your beloved and your friends*

Adaika means Allah's(swt) enemies

Ahibbaika-beloved

Awliyaik here means Allah's(swt) friends

*The ones who are considered the enemies of Allah (swt)
are those who blatantly disobey his commandments,
cause mischief and chaos in this world. Who have no
regard for others as they impose their oppressive will
on others. Those who selfishly grab wealth not caring
or considering whose rights they are trampling on.
Those who are the enemies of the prophets, imams,
angels and the righteous servants*

*Whoever is an enemy to Allah and His angels and His
messengers and Gabriel and Michael - then indeed,*

Allah is an enemy to the disbelievers (Quran 2:98)

It is bad enough to be grouped together with the enemies of Allah (swt). But it is worse to be separated from the lovers and friends of the all mighty. That in itself is a severe punishment

A man once asked rasulallah (saw): "What people does Allah love most?" He said: "Those who are most useful to other people." *Tarikh al-Yaqoobi vol 2*

Rasulallah (saw) said: "Do you want me to tell you about the people who are neither of the Prophets nor of the martyrs, but are of such a high position in the Hereafter that the Prophets and the martyrs are envious of them? They will be sitting on pulpits of light." The people asked: "O' Prophet of God! Who are those people?" The Prophet (saw) said: "They are the people who make the people loved by God, and make God loved by the people." They asked: "It is clear how to induce God's love in the people's hearts, but how do they make the people loved by God?" The Prophet (saw) said: "They ask the people to do what God loves, and forbid them from doing what God does not like. If people follow these instructions and obey, then God will love them."

فَهَبْنِي يَا إِلَهِي وَسَيِّدِي وَمَوْلَايَ وَرَبِّي صَبْرْتُ عَلَى
عَذَابِكَ، فَكَيْفَ أَصْبِرُ عَلَى فِرَاقِكَ

Fahabni ya ilahi a sayyidi wa mawlaya wa rabbi
sabartu ala adhabik fakayfa asbiru ala firaqik

*Then, suppose My God, my Master, my
Protector and my Lord, suppose i am able to
patiently bear your punishment, but then how
can I tolerate being separated from you?*

*Asbiru means to endure
Firaqik means to be separated*

*For one to be separated from his merciful lord even for
a second is catastrophic. It is intolerable for a lover to
be separated from his beloved even for a moment
The denial of Allah's (swt) compassion and mercy is
critical, so important that a sinner can endure the fire
of hell, but cannot stand to be denied Allah's (swt)
mercy. It is this mercy that the supplicant needs for
pardon from the hell fire.*

*This expression is among the most brilliant gestures of
love and the most sincere of it; assume that a servant
could endure the punishment of the Fire of his Master,
how can he bear his separation and anger? A lover may
endure the punishment of his Master, but he cannot*

endure His anger and outrage. He might bear the fire of hell which is the most severe of the punishments, but he cannot bear separation from Him. And how can a servant be at rest amidst the fire of hell while he hopes that his Master would turn to him favorably and rescue him from it?

Of the magnificent picture presented in this lofty supplication is that 'love' and 'hope' are two things which never part the heart of the servant of Allah (swt) even at the time when he is being driven into the fire of hell as a result of the wrath of Allah (swt).

وَهَبْنِي صَبْرْتُ عَلَى حَرِّ نَارِكَ، فَكَيْفَ أَصْبِرُ عَنْ
النَّظَرِ إِلَى كَرَامَتِكَ

Wahabni sabartu ala harri narika fakayfa asbiru
ani nazari ila karamatik

*And while i may patiently endure the scorching
heat of your fire, then how can I be patient by
not looking up to your generosity?*

Harri narika means the heat of your fire

Nazari means looking up to

Karamatik from Karim means generosity

*The supplicant tells his lord that while he may
patiently endure the heat of the hellfire but he cannot
be patient in bearing to look up to his merciful lord for
his generosity in mercy, of which he is denied as
consequence of his vile actions.*

*Imam Ali (as) said; Get attached to Allah's (swt)
generosity. He is the protector of the helpless and the
helper of the pious.*

*Allah(swt) is "al-Kareem mutaghafil," that is, the Great
One Who deliberately and quite often overlooks.*

*Allah(swt) has said, "Ask forgiveness of your Lord;
surely He is the most Forgiving" (Qur'an, 71:10).*

أَمْ كَيْفَ أَسْكُنُ فِي النَّارِ وَرَجَائِي عَفْوَكَ
Am kayfa askunu finnari wa rajai 'afwuk

*Or how can I remain in the Fire while my hope
is in receiving your pardon?*

Afwuk- pardon or amnesty.

Rajai- hopes

The sinner is asking how he can stay in hellfire, when he has the power of hope that his generous lord will pardon him and remove him from this punishment. One of Allah's beautiful names- Al-'Afuww- The one who pardons. Allah wipes out the sins of an individual that are recorded and kept by his angels. He even wipes them out from their (angels') memory and the memory of those who committed them. He abandons punishing the sinners. He is Gracious when He forgives. He protects the heart of the doer of evil against loneliness, sparing him the feeling of shame, and He does not remind him of the evil of what he had done. What amerciful and kind lord! It would be a colossal loss if one were to be denied this beautiful pardon

فَبِعِزَّتِكَ يَا سَيِّدِي وَمَوْلَايَ أَقْسِمُ صَادِقًا، لَئِنْ تَرَكَتْنِي
نَاطِقًا لَأُضِجَنَّ إِلَيْكَ بَيْنَ أَهْلِهَا ضَجِيجَ الْأَمْلِينَ

Fabi-izzatika ya sayyidi wa mawlaya, uqsimu
sadiqan, Lain taraktani natiqan, la adijjanna
ilayka bayna ahliha dajij al amylin

*I truthfully swear by you honor, O my Lord, my
Master and my protector, that if you give me
the freedom to speak, I will wail out to you
from among the inhabitants (of hell) like those
who swail in hope.*

*Taraktani natiqan - to have the freedom to speak
Dajjal- wailing out with noise
Amylin- hopefully*

*Allah has the right to block one's ability to speak. On
the day when one's tongues will be tied and thus
unable to speak, one hopes that the merciful lord will
allow the sinner to plead his case. Here, the sinner will
cry out from amongst the prisoners of hell, wailing
loudly in desperation to Allah (swt) with the hope that
he will extend his mercy to him and save him from
eternal damnation.*

وَلَا صُرُخَنَّ إِلَيْكَ صُرَاخَ الْمُسْتَصْرِخِينَ

Wala asrukhanna ilayka surakhāl mustasrikhin

I will shout out to you like the one shouting for help

surakhāl mustasrikhin means one who is crying in a loud and shrieking voice, like one who is desperate in need of help

We are saying that we will call out in a state of despair and desperation to our lord, imporing him to save us from the punishment that is before us.

وَلَا بُكَيْنَ عَلَيْكَ بُكَاءُ الْفَاقِدِينَ

wala abkiyanna alayka bukaal faqidin

I will weep to you like the one who has lost a dear one

buka'al faqidin is the weeping of someone who has lost everything like one has been deprived or who has lost someone close and dear.

Weeping is one of Allah's (swt) greatest gifts to the servant. Weeping indicates a pure heart and it's humbleness towards Allah (swt).

Allah (swt) has said in hadith Al Qudsi; Remember Me by crying and i will remember you with my mercy.

*Imam Jaffar Al Sadiq (as) has said;
Everything has a special scale except tears; a drop of tear has the potential to extinguish oceans of fire. Allah (swt) forbids an inferno from burning a tearful eye. In fact if there is one sincere tearful person who is crying (from Allah's (swt) fear) in any nation, all the people will be forgiven. Al-Kafi 2/481*

*Rasulallah (saw) has said;
Blessed is the one to whose face Allah (swt) has regard while he is weeping for his sin, out of Allah's (swt) fear,*

and no one knows of that sin but Allah (swt).

Mizan-al-Hikmah 2:536

وَلَا تُنَادِيكَ أَئِنَّ كُنْتَ يَا وَلِيَّ الْمُؤْمِنِينَ

Wala 'unadi-yannaka ayna kunta ya waliyyal muminin

And I will call out to you, asking- "Where are you, O guardian of the believers?"

waliyyal m'uminin means master of the believers

Wali here means guardian, protector

Allah is the guardian (wali) of those who have faith: from the depths of darkness He will lead them forth into light. (Quran 2:257)

Wali literally means "be close to or stand immediately by" - a nearness or contact between two objects without any intermediary. It is used to refer to such closeness as exists between brothers, friends, neighbours and helpers. A master is also called wali because of his hold over his slaves - the hold brings the slave close to the master. Any one who exercises authority becomes a wali of those over whom the authority is exercised; therefore, a guardian, an administrator or a ruler is also called wali. -Agha Mehdi puya

يَا غَايَةَ آمَالِ الْعَارِفِينَ
Ya ghayata aamali arifin

O the ultimate aim of the ones who know you

Ghayata means the final or the ultimate.

*Arifin are the ones who now Allah through
certainty*

In this case Imam (as) teaches us that Allah (swt) is the final hope of those who have acquired knowledge. The Arifin or knowledgable have acquired that certainty through seeking knowledge. This certainty concludes that the only aim or goal is to get near Allah (swt). Apart from this everything is temporary and ineffective.

Imam as-Sadiq (as) said: "On the Day of Resurrection, Allah (swt) will extend His mercy so vastly that even Satan will expect himself to be included with that mercy (Bihar al-Anwar, 3/274)

يَا غِيَاثَ الْمُسْتَغِيثِينَ
ya ghiyath al mustaghithin

O the helper of those seeking help

Ghiyath- One who gives help or relief in times of stress and difficulty

Mustaghithin is the one who is desperately appealing for help

When the brothers of prophet Yusuf (as) threw him in a well all helpless, Allah (swt) saved him through a caravan that was passing by, which rescued him.

When Prophet Musa's (as) mother was fearful and helpless to protect her baby from being killed by pharaoh's men, Allah (swt) came to her aid.

Prophet Yusuf (as) and Prophet Musa's (as) mother can be considered as Mustaghithin-the ones who desperately sought help from their lord, the ultimate helper

And we inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, we will return him to you and will make him [one] of the messengers." (Quran 28:7)

يَا حَبِيبَ قُلُوبِ الصَّادِقِينَ
ya habiba qulubil sadiqin

O the one who loves a heart that is truthful
Habib –lover
Qulub-heart
Sadiqin-Truthful

Allah loves a person, whose heart is pure and sincere.

Truthful One or Siddiq is a truthful person who never lies. Some prophets Like have been characterized in the Qur'an as "siddiq" or truthful.

"Al-Siddiq al-Akbar" is a title of Imam Ali (as). This title was give to him by Prophet Muhammad (saw) Also Fatima al-Zahra (as) is called "Siddiqah" and "al-Siddiqah al-Kubra"

Prophet Muhammad (s) said: "The person who devotes himself sincerely to God for forty days, streams of wisdom will flow from his heart to his tongue." Al-Suyuti, al-Durr al-Manthiur, vol.2, p. 237]

وَيَا إِلَهَ الْعَالَمِينَ
Wa ilahal alamin

O God of the entire universe

Alamin means worlds.

Alamin It is the plural of the word Alam. Alamin means there are many worlds each of which is owned by the one and only God.

This includes humans, plants, animals, earth, stars, jinn and angels. All the worlds are grouped into three categories

The visible world which can be sensed and seen

- (1) The invisible world*
- (2) The spiritual world*

“Allah: there is no god but Him, the Ever Living, the Ever Watchful. Neither slumber nor sleep overtakes Him. All that is in the heavens and in the earth belongs to Him. Who is there that can intercede with Him except by His leave? He knows what is before them and what is behind them, but they do not comprehend any of His knowledge except what He wills. His throne extends over the heavens and the earth; it does not weary Him to preserve them both. He is the Most High, the Tremendous.” (Quran, 2:255)

أَفْتَرَاكَ، سُبْحَانَكَ يَا إِلَهِي وَبِحَمْدِكَ، تَسْمَعُ فِيهَا
صَوْتَ عَبْدٍ مُسْلِمٍ

Afaturaka subhanaka ya ilahi wa bihamdik,
tasmau fiha sawta 'abdin, muslimin

*Glory and all praise be to you My God, would
you hear the voice of a submissive servant?*

Afaturaka- would you

Tasmau –to hear, listen

Sawta -voice

Abdin Muslimin- a servant who has submitted

*A true servant of Allah (swt) is he for whom obedience
to his lord is sweet and love is delight; he is intimate
with Allah (swt) and relies on Him for all his needs.*

Servitude can be summed up in three things;

*The first is the fact that “The servant does not think
that he owns anything that Allah (swt) has given him.
This is because servants or slaves do not own anything
for themselves. They consider all their wealth to belong
to Allah (swt). They place whatever they have wherever
Allah (swt) tells them to.*

*The second is the fact that the servant or slave of
Allah (swt) does not weigh what is good and bad for*

himself. He relies on Allah's (swt) planning as he is the best of planners

Thirdly, he spends all his activity in that which Allah had commanded him to do, and does not do what he has forbidden him from. Because he does not consider himself to own what Allah He relies on Allah's (swt) planning as he is the best of planners

Since the slave of Allah (swt) has transferred his affairs to Allah (swt), the problems of the world become easy for him. And since he spends all his time doing what Allah (swt) has told him to do or staying away from what he has been prohibited from.

Thus, Allah (swt) honours His slave by means of these three things and by means of this, his response to Satan's challenges and his interaction with the other creatures of Allah (swt) becomes easy. He does not go after the world in order to hoard wealth or show off in front of people. He does not seek any wealth and power that he sees in the hands of others, nor does he spend his days in vain pursuits."

سُجِّنَ فِيهَا بِمُخَالَفَتِهِ
وَذَاقَ طَعْمَ عَذَابِهَا بِمَعْصِيَّتِهِ

sujina fiha bimukhalafatih

Wa dhaqa taama 'adhabihha bimasiatik

*Imprisoned (in hell) because of his violations
Sampling a taste of the suffering as a result of
his disobedience*

sujina-imprisoned

Bimukhalafatih- violations, infringement

Dhaqa taama-sampling a taste

bimasiatik- his disobedience

*Allah (swt) is too merciful and kind to see his servant
who is imprisoned in hell, tasting the punishment
while calling out to him for mercy and not forgive him.
It is only Allah (swt) who responds. No one has the
power, capacity and resource to address each and every
person's need.*

*“Is not he, who responds to the distressed one, when
he calls him, and Who removes the evil?”*

(Quran27:62)

وَحُبْسَ بَيْنَ أَطْبَاقِهَا بِجُرْمِهِ وَجَرِيرَتِهِ

wa hubisa bayna atbaqiha bijurmihi wa jariratih
Who is confined within the layers (of hell)
because of his sins and crimes

Hubisa means to be confined

Bayna atbaqiha means among the levels or layers of hell
Hell has seven gates, as Allah says: "It has seven
gates; for every gate there shall be a separate group of
them. (Qur'an, 15:44)

Rasulallah (saw) was shown both heaven and hell when
he ascended the heavens during Meraj.

Angel Gibrail showed him the gates of both heaven
and hell. On the gates of hell Rasulallah read the
following;

(1). Whoever places his hope in Allah will be happy;
whoever fears Allah (alone) is granted security; a
proud person who is doomed to hell is the one who
does not place his hope on Allah nor does he fear Him.

(2). On the second gate , it is written; Let him who
does not wish to be unclothed on the Last Day, clothe
the bare skins in this world. Let him who does not
wish to be thirsty on the Last Day, give water to the
thirsty ones in this world, and let him who does not
wish to be hungry on the Last Day, feed the hungry
bellies of this world.

(3). On the third gate it is written: Allah's (swt) curse is on those who do not speak the truth, on the greedy and on the oppressors.

(4). On the fourth gate three words are written: Allah (swt) humiliates whoever insults Islam. Allah (swt) humiliates whoever belittles The Prophet's (saw) household. Allah (swt) humiliates whoever assists the tyrants in their oppression of people.

(5). On the fifth gate three words are written: do not follow (your) desires for desires are contrary to belief, do not speak about what concerns you not, for you may lose Allah's (swt) mercy and never rally to be among the supporter of tyrants.

(6). On the sixth gate it is written: Allah (swt) says I have been made (hell) unlawful on those who are diligent (in their worship), on those who are charitable and on those who performed fasting.

(7). On the seventh gate three words are written: Bring yourself to account before you are brought to account. Reprimand your own selves before you will be reprimanded and invoke Allah now before you are brought before Him where you are then unable to invoke Him.

وَهُوَ يَضِجُ إِلَيْكَ ضَجِيجَ مُؤَمِّلٍ لِّرَحْمَتِكَ وَيُنَادِيكَ
بِلِسَانِ أَهْلِ تَوْحِيدِكَ

Wahuwa yazijju ilayka dhajija mu'ammilin
lirahmatika, wa yunadika bilisani 'ahli tawhidik

*While he laments to you wailing of one hopeful
for your mercy while calling out to you with the
calling of those who profess your oneness*

Yaziju – lament or cry out

Dhajija – wailing in high pitched screams

Yunadika means calling out

*The one seeking Allah's (swt) mercy resorts to wailing
and lamenting in high pitched tones desperate to catch
the lord's attention with the hope of getting sympathy
and hopeful for his mercy.*

وَيَتَوَسَّلُ إِلَيْكَ بِرُبُوبِيَّتِكَ

wa yatawassal ilayka birububiyatik

Pleading to you through your lordship!

Tawassal -to implore and plead

To plead for mercy through Allah's attribute of Rabb. The main meaning of Rabb is Lord, Sustainer, Cherisher, Master. In the

Qur'an, Rabb is one of the usual Names of God. The literal meaning of the word is Sustainer and Master, and in that sense, a man is the "rabb" of his house. With the same root is the verb yurabbi, meaning "raise". However, Rabb covers such a wide meaning, that other languages lack an equivalent of the word. The word means nurturing in such a manner as to make one attain all conditions until they reach their goal of completion. Thus, it conveys not only the idea of nurturing, bringing up or nourishing, but also that of regulating, completing, accomplishing, and bringing to maturity by from the earliest state to that of the highest perfection. The Quran, in Surah Fatihah, introduces this name in the beginning, "All praise and gratitude is due to Allah (swt), Rabb of all the worlds." Note that it mentions "Rabb of all the worlds", thus stating clearly that he takes care, nourishes, fosters through every stage of existence, everything that exists.

يَا مَوْلَايَ فَكَيْفَ يَبْقَى فِي الْعَذَابِ وَهُوَ يَرْجُو مَا
سَلَفَ مِنْ حِلْمِكَ

Ya mawla fakayfa yabqa fil 'adhbi wa huwa yarju
ma salafa min hilmika

*My Protector, so how can one remain in
punishment while he has hope in your leniency
from past experience?*

*Yabqa fil 'adhbi means to remain in the state of
punishment or torment
yarju means hope*

*"Al-Haleem" is an Attribute of the Almighty derived
from the root word hilm which means: taking the time
to do something. It also means care, attention, and
sensitivity. Allah's hilm is His postponement of
chastising those who deserve to be chastised, so He
delays the penalty of some of those who deserve it.
After that, He may penalize them or overlook their
faults.*

*His promise is good. He fulfills His promise. Al-
Haleem shields those who indulge in sins with His
forgiveness, who pardons those who violate His laws*

أَمْ كَيْفَ تُؤْلِمُهُ النَّارُ وَهُوَ يَأْمَلُ فَضْلَكَ وَرَحْمَتَكَ

Am kayfa t'ulimuhun naru wahwa y'amalu
fadlaka wa rahmatak

*Or how can the Fire afflict him while he hopes
for your grace and mercy?*

Tulimuhun means affliction of a distress

Yamalu means to hope for

Fadhlaka means grace or favor

أَمْ كَيْفَ يُحْرِقُهُ لَهْيُهَا وَأَنْتَ تَسْمَعُ صَوْتَهُ وَتَرَى
مَكَانَهُ

Am kayfa yuhriquhu lahibuha wa anta tasma'
sawtah watara makanah

*Or how can the flames burn him, while you hear
his voice and see the terrible state that he is in?*

yuhriquhu lahibuha means flames burn

sawtah watara means to hear and see

أَمْ كَيْفَ يَشْتَمِلُ عَلَيْهِ زَفِيرُهَا وَأَنْتَ تَعْلَمُ ضَعْفَهُ

Am kayfa yashtamilu 'alayhi zafiruha wa anta
talamu zaafah

*Or how should the roaring flames engulf him,
while you know how weak he is?*

Yashtamilu means to cover or envelope

Zafiruha -the roars or groans in this case of a fire

Zaafah means weak

أَمْ كَيْفَ يَتَقَلَّقُلْ بَيْنَ أَطْبَاقِهَا وَأَنْتَ تَعْلَمُ صِدْقَهُ

Am kayfa yataqalqalu bayna atbaqiha wa anta
t'alumo sidqah,

*Or how should he be tossed within the layers
(of hell) while you know that he is sincere?*

Yataqalqalu means to move or tossed

Sidqah means sincerity

أَمْ كَيْفَ تَزَجُّرُهُ زَبَانِيَّتُهَا وَهُوَ يُنَادِيكَ يَا رَبَّهٗ

Am kayfa tazjuruhu zabani-yatoha wahwa
yunadika ya rabbah,

*Or how can the guards of hell rebuke him as he
calls out to You, O Lord?*

Tajzuruh -to rebuke or scold

*“Whenever a group is cast into it, its keeper shall ask
them: Did there not come to you a warner? They shall
say: Yea! indeed there came to us a warner, but we
rejected (him) and said: Allah has not revealed
anything, you are only in a great error. And they shall
say: Had we but listened or pondered, we should not
have been among the inmates of the burning fire. So
they shall acknowledge their sins, but far will be
(forgiveness) from the inmates of the burning fire.
”(Quran 67:8-11)*

أَمْ كَيْفَ يَرْجُو فَضْلَكَ فِي عِتْقِهِ مِنْهَا فَتَتْرُكُهُ فِيهَا

Am kayfa yarju fadlaka fi itqihi minha
fatatrukahu fiha

Or how can you abandon him in the fire while he has hope in your grace that you will liberate him?

Fatatrukahu means to leave or abandon

Itqihi means to liberate

Imam Ali (as) here draws instances where he asks asks Allah (swt) how can he be punished when knows The lord has been lenient with him by remember the past favors. He also asks if Allah (swt) can abandon his servant in the fire, while he knows that his servant is relying on the grace of his lord to liberate him from this terrible place.

It would be an intolerable punishment for one to see others receiving Allah's (swt) mercy while he was rejected since he has loved Him and hoped for His mercy all his life. Is it possible that Allah (swt) would put one who loves him into hell? Is it possible That Allah (swt) would confine to the fire one who has declared "la ilaha Illallah"? Is it possible that Allah (swt) would abandon in hell the one who is calling upon Him? Certainly this is impossible!

Our state in this world is such that if a thorn pricks us, or a burning coal touches us, or a little illness

befalls us, then we lose our sleep, comfort and tranquility. So what shall be our condition if we are to be driven to the severe torment of the hell fire? Will we be able to bear even a moment of it?

We should ask ourselves this question when we are tempted to commit sins.

Can the kind lord see his servant being tossed within the multiple layers of hell fire while not intervening?

هَيْهَاتَ مَا ذَٰلِكَ الظَّنُّ بِكَ وَلَا الْمَعْرُوفُ مِن فَضْلِكَ

Hayhat, ma dhalikal dhannu bika, walal m'arufu
min fadlik

*That is not the view held of you
Nor what is known of your grace,*

With all the above 6 instances of reasoning we are reassured in this verse that Allah will not just stand by and see his servant being tortured in the fire. That is not the opinion, nor what is known of the lord. There is always a path to the merciful lord to seek pardon. All the prophets and Aimah (as) have mentioned this time and again.

When the faithful come to you, say to them, "Peace be upon you. Your Lord has decreed for Himself to be All-merciful. Anyone of you who commits a sin out of ignorance, then repents, and reforms himself will find that Allah is All-forgiving and All-merciful." (Quran 6:54)"

Imam as-Sadiq (a) said: "On the Day of Resurrection, Allah will extend His mercy so vast that even Iblis will expect himself to be included with that mercy".
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One day Prophet Yusuf (as) was standing in the balcony of his palace, accompanied by a righteous servant of Allah (swt) who had been bestowed with knowledge. A young man happened to pass under the balcony. The righteous man pointed him out and said

to Prophet Yusuf (as) “this young man was the infant who testified to your innocence on the day you were accused by Zulekha.”

A witness of her own household testified, ‘If his shirt is torn from the front, she tells the truth and he lies. But if his shirt is torn from behind, then she lies and he tells the truth.’ (Quran 12:26-27)”

Prophet Yusuf (as) summoned the man and gave him respect and bestowed a robe of honor upon him as the pious servant looked on in amazement “Are you astonished? asked Prophet Yusuf (as). The pious man said, “No. But this young man did not do anything except that he testified to your innocence. And it was Allah (swt) who made him to speak, so he does not deserve any credit for it. But in spite of this, you gave him such respect and bestowed a robe of honor upon him.” The moral of the story is that if Prophet Yusuf (as) held that young man in great esteem just because he testified to his innocence, then how can Allah (swt) burn the face of a servant who used to prolong his prostrations before him, or burn the heart of a servant after it is filled with his love, or burn a tongue which frequently remembered Him, testified to his oneness, and denied partners to him?

وَلَا مُشَبِّهٌ لِّمَا عَامَلْتَ بِهِ الْمُوَحِّدِينَ مِنْ بَرِّكَ
وَإِحْسَانِكَ

Wala mushbihu lima 'amalta bihil muwahhidina
min birrika wa'ihسانik,

*Nor does it resemble the goodness and kindness
that you have shown to those who have
declared your oneness.*

Mushbihu- resembles

Birrika-goodness

Ahsanik-Kindness

*“And convey good news to those who believe and do
good deeds, that they shall have gardens in which
rivers flow.” (Qur'an, 2:25)*

*There are many other verses having this concept and
showing that the mercy of Allah (swt) is very near to the
believers and the benevolent. Man has no excuse to
despair of the great mercy of Allah (swt) or to think that
it is not possible.*

*(Muhammad), tell my servants who have committed
injustice to themselves, ‘Do not despair of the mercy of
Allah. Allah certainly forgives all sins. He is All-
forgiving and All-merciful.’ (Quran 39:53)*

فَبِالْيَقِينِ أَقْطَعُ لَوْلَا مَا حَكَمْتَ بِهِ مِنْ تَعْذِيبِ
جَادِدِيكَ وَقَضَيْتَ بِهِ مِنْ إِخْلَادِ مُعَانِدِيكَ

Fabil-yaqini aqtau lawla ma hakamta bihi min
tadhibi jahidik, wa qadayta bih min ikhladi
muanidik

*So I declare with certainty that were it not for
what you have ordered regarding the
punishment of those who have rejected you and
the place where they will live for eternity*

*Tadhibi jahidik means punishment of "the ones who
denied or rejected you" (Allah)*

لَجَعَلَتِ النَّارَ كُلَّهَا بَرْدًا وَسَلَامًا،
وَمَا كَانَ لِأَحَدٍ فِيهَا مَقَرًّا وَلَا مُقَامًا

laja'altal nara kullaha bardan wa salaman,
wama kana li'ahadin fiha maqarran wala
muqama,

*You would have made the entire hellfire cool
and peaceful and no one would have a place in
it –neither permanently nor for a short time*

Bardan- cool

Salama- peace, peaceful,

Maqarran- along or permanent residence

Muqama- temporary stay

*Allah's (swt) mercy is so great that he would extinguish
the fires of hell even for his worst enemies and the
sinners who have earned a permanent place in hell. If
it was up to Allah's (swt) mercy, no one would have a
residence in it – neither a permanent (maqarran) nor a
temporary station (muqama).*

“Allah is very kind and generous to His creatures”. (Quran, 2:217).

*Allah (swt) does not take pleasure in putting people in
Hell, on the contrary he has created us for heaven.
He overlooks so much of our crimes making it easier for
us to make it to paradise. That is Our lord - so merciful*

and kind. However, we humans seem to go out of our way to do evil and throw away the many chances that our lord gives us.

Allah's (swt) absolute justice demands that he brings the criminals to account for their evil deeds and actions.

Hellfire is thus a necessity of creation, otherwise Allah (swt) would close hell down and turn it into a kind of paradise.

لَكِنَّكَ تَقَدَّسَتْ أَسْمَاؤُكَ أَقْسَمْتَ أَنْ تَمْلَأَهَا مِنَ
الْكَافِرِينَ، مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

Lakinnaka taqaddasa asmauka aqsamta an
tamla'aha minal kafirin Minal jinnati wan nasi
ajma'in

*But you, sacred are your names, have sworn
that you will fill it with unbelievers from Jinn
and mankind, all together.*

*Taqaddasa- sacred, sanctified
tamla'aha –will fill or occupy
Aqsamta-sworn
Jinnati- Jinns
Nasi- mankind
Ajmain- All together*

*Allah (swt) has created all human beings pure and
sinless, but, by means of their own evil deeds, some
groups make themselves deserving candidates for Hell.
The end for these people is not good.*

*Allah (swt) has blessed them with eyes to see the truth
but they choose to turn a blind eye and ignore it. They
have been blessed with ears with which they can hear
the truth, but they choose to turn a deaf ear and thus
deprive themselves from hearing the divine truth. Even
though Allah (swt) is merciful to his creation, he is also*

just and his justice will ensure that those who done wrong will have to account for their sins and be punished.

These are the ones, who despite many warnings, continued to create chaos and mayhem in society. These are the men and jinns who are not deserving of mercy. Hence hell will be filled with these souls.

Indeed we have created for Hell many jinn and humans; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. They are as cattle, rather they are more astray.

These are the heedless ones.” (Quran7:179)

Except those on whom your Lord has mercy; and for this did he create them; and the word of your Lord is fulfilled: Certainly I will fill hell with the jinn and the men, all together. (Quran 11:119)

وَأَنْ تُخَلَّدَ فِيهَا الْمُعَانِدِينَ

wa an tukhallida fihal muanidin,

And that the stubborn will reside in it forever

Tukhallida- means live forever

Muanidin means the stubborn

The ones who were too stubborn to change their evil ways, hell will be their permanent residence, living in there forever, without any reprieve.

The Holy Prophet (saw): "The most detested person in the sight of Allah is the stubborn opponent."

Imam Ali (as) has said; Stubbornness is the cause of evil.

"Though we had mercy on them and relieved them of the harm afflicting them, they still would show obstinacy and wander blindly in their rebellion." (Quran Surah 23, Verse 75)

وَأَنْتَ جَلَّ ثَنَاؤُكَ قُلْتَ مُبْتَدَأً، وَتَطَوَّلْتَ بِالْإِنْعَامِ
مُتَّكِرًا:

Wa anta jalla thanauka qulta mubtadi'an
watatawlta bilin'am mutakarima

*And you, great is your praise, said at the
beginning and extended it by your generosity*
Jalla thanauka means great is the praise to you
Mubtadi'an-beginning

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۚ لَا يَسْتَوُونَ (١٨)

Afaman kana muminan kaman kana fasiqan la
yastawun

*Is a believer like a sinner? No! They are not the
same* (Quran 32:18)

Muminan- a believer

Fasiq -Transgressor who openly commits sins.

*Yastawun means they are equal, La Yatawun means
they are not equal.*

*Allah (swt) has stated from the beginning, as per
the above verse of the holy Quran, that an*

unbeliever and a believer cannot be compared.

They cannot be equals in any way.

While a believer strives to please his lord with good deeds, the sinner transgresses and disobeys the laws set by the lord. While a believer tries to avoid the pitfalls of sins, the sinner takes pleasure in sinning and dives straight into the act without thinking and even any remorse there after.

While a believer regrets, apologises and repents after committing a sin, a Fasiq has no regrets nor does he repent or ask for any forgiveness. In fact the sinner increases in his transgressions. Hence the sinner cannot expect any mercy the way a believer deserves to.

إِلَهِی وَسیِّدِی فَاسْأَلُکَ بِالْقُدْرَةِ الَّتِی قَدَّرْتَهَا

Ilahi wa sayyidi fa asaluka bil qudratil lati
qadarataha

*My God and my Master! I ask you by the
power with which you determine*

Qudrat –ability, power

Qadar taha– determine

وَبِالْقَضِيَّةِ الَّتِي حَتَمْتَهَا وَحَكَمْتَهَا وَغَلَبْتَ مَنْ عَلَيْهِ
أَجْرَيْتَهَا

Wa bilqaziyatil- lati hatamtaha wa hakamtaha wa
ghalabta man alayhi ajraytaha

*And by the decree which you have prescribed
and ordered whereby you have prevailed upon
the one who you have imposed it on*

Hatamtaha- decided, prescribed

Hakamtaha-ordered

Ghalabta-Prevailed over

*We ask Allah (swt) by the ability with which he
determines and orders the fate of his creation
and then ask immediate forgiveness for the
following sins and offenses*

أَنْ تَهَبَ لِي، فِي هَذِهِ اللَّيْلَةِ، وَفِي هَذِهِ السَّاعَةِ

An tahaba li fi hadhihil layla fi hadhihi saa

*That you, on this night and this hour, bestow
forgiveness for;*

Tahaba -to bestow forgiveness or pardon

Layla- night

Saa pertaining to time- at this time or immediately

كُلَّ جُرْمٍ أَجْرَمْتُهُ

kulla jurmi ajramtuh,

Every offense I have committed,

Jurm—an offense or crime. Jurm means a sin or crime deserving of punishment

The word jurm is always used for such an offence which is deserving of punishment.

the word mostly appears in the form of mujrim, one who commits a jurm. These individuals are described in the Quran as having arrogance towards the believers.

Indeed, those who committed crimes used to laugh at those who believed. (Quran 83:29)

Verily! Whoever comes to his Lord as a Mujrim, then surely, for him is Hell, therein he will neither die nor live. (Quran20:74)

وَكُلَّ ذَنْبٍ أَذْنَبْتُهُ

Wa kulla dhanbin adhnabtuhu

Every sin i am guilty of performing

Dhanb - a sin

Adhnabtuhu means a sin committed, or guilty of committing

Dhanb (plural dhunub) is frequently applied to heinous sins committed against God.

This use of dhanb in the Quran exemplifies that this type of sin is punishable in the afterlife. In fact, dhanb is considered a 'great' sin and is often used in the Quran to contrast with sayyi'a, which denotes a 'smaller' sin.^[4] The Quran states that if you avoid these great sins, your lesser evil deeds or sayyi'at will be forgiven.

وَكُلَّ قَبِيحٍ أَسْرَرْتُهُ

wa kulla qabihin asrartuhu

Every ugly deed that I have concealed

Qabihin means an ugly or act that is so repulsive that it is hidden from people.

Asrartuhu means concealed

Qabihin means an act so disgusting and abhorrant that it has to be hidden from being discovered.

Man forgets that though he can hide his abhorrant acts from his fellow man, he cannot hide it from his lord the creator as Allah sees and hears everything

وَكُلَّ جَهْلٍ عَمِلْتُهُ،

wa kulla jahlin amiltuhu

And everything I did in ignorance

Jahlin -to do things in ignorance of the laws. Not knowing whether they are right or wrong

كَتَمْتُهُ أَوْ أَعْلَنْتُهُ، أَخْفَيْتُهُ أَوْ أَظْهَرْتُهُ

katamtuhu aw alantuhu akhfaytuhu aw
adhhartuhu

*Whether I kept secret or I disclosed or
concealed or expressed it*

Katamtuhu- to keep secret

Alantuhu -to openly make known

Akhfaytuhu -to conceal

Adhhartuhu -to demonstrate or express

*Imam Ali (as) teaches us to ask Allah (swt) for
forgiveness for a series of sins with a sense of urgency.
The urgency is born from the fact that we do not know
when our time will be up in this world as once we
leave this world, our book of deeds closes and it would
be vital to obtain forgiveness before that happens.*

*We are asking forgiveness for all sins that we may
have committed-The ones we did in secret, the ones we
disclosed, the ones we concealed and the ones we*

openly demonstrated in public on facebook, instagram etc, the ones we proudly boasted about, the ones we did in the dark of the night.

In fact all sins we have committed in our life. These sins and errors include all major and minor sins of all categories committed either intentionally or unintentionally, concealed or exposed, committed during young as well as old age; in short, every sin and every mistake committed throughout life. Indeed, they are countless, many of which we do not even know until we come to be given our Book of Record of our deeds on the Day of Judgment.

***Dhanb** means “to follow”; In its noun form **dhanab** means “tail; something that follows”. So the main idea in the word **dhanab** is the concept of something following the other. “Sin” is known as **dhanab** because it is an act from which penalties such as punishments follow in form of Allah's (swt) displeasure and punishment.*

Fear the sins that you commit in secret, because the Witness of those sins is the Judge Himself.

Imam Ali (as)

"When those who have faith in our signs come to you, say, "Peace to you! Your Lord has made mercy incumbent upon Himself: whoever of you commits an evil[deed]out of ignorance and then repents after that

and reforms, then He is indeed all-forgiving, all-merciful" (Quran 6:54).

وَكُلَّ سَيِّئَةٍ أَمَرْتُ بِإِثْبَاتِهَا الْكَرَامَ الْكَاتِبِينَ

Wa kulla sayyiatin amarta bi ithbatihal kiramal katibin

And every evil act which you have ordered the Noble Writers to record,

Sayyiatin means evil acts

kiramal katibin-means the honorable scribes

17. [Remember] that the two angels [accompanying man] receive [man's deeds], one sitting on the right and one on the left [to record his deeds].

18. Not a word does he utter but there is a watcher (angel) by him ready [to record it]. (Quran 50:17-18)

Many Mufasssireen are of the opinion that the angel who sits on the right is known as 'Raqeeb' whereas the one on the left is 'Ateed'.

Whatever the case, Allah (swt) has kept angels who record our thoughts, words and actions. Words and actions are apparent so they can be easily recorded.

How do they know our thoughts? Someone asked the Imam (as) of his time: “How could these two angels know of the intentions and thoughts of people so as to record them?”

Imam (as) replied; when a person intends to do good, sweet fragrance emits from his mouth and the angels come to know of his intention. Whereas, when a person intends to do evil, a foul odour emits from his mouth and the angels come to know of his intention”.

(Manazil al-Aakḥirah)

However, there are two important points that have to be noted here and these points reflect the mercy of Allah (swt) upon us: One is that when a person intends to do any good, before he actually performs it, the rewards of just this intention is written down. Whereas a person who intends to do anything bad, it is not written until the person actually performs it.

The second thing is that when a person does one good deed, the reward of that good action will be multiplied by ten. Whereas when a person does anything bad; The Angels give him seven hours to repent, before they write down his bad deed. And if he doesn't repent, then only the bad deed is written without any multiplication. This is the mercy and kindness of Allah (swt), Yet mankind does not appreciate him.

It is this scroll of deeds that will be presented to man on the day of Qiyamah, which will shock him and he

will say: "What a book is this! It omits nothing, big or small, without enumerating it". (Quran18:49)

الَّذِينَ وَكَّلْتَهُمْ بِحِفْظِ مَا يَكُونُ مِنِّي

Alladhina wakkaltahum bihifdi ma yakunu mini

Those whom you have appointed to watch over me

Bihifdi - to watch over or guard

wakkaltahum- put in charge, appointed

The work of the kiraman katibin is to write down and record every action of a person each day. One angel sits on the right shoulder and records all good deeds, while the other sits on the left shoulder and records all bad deeds.

The book in which the angels are writing is the collective record of a given person's deeds. After that person's death, he will see this book and will have to account for the contents written down by the the two angels who will also testify of the person's actions.

وَجَعَلْتَهُمْ شُهُوداً عَلَيَّ مَعَ جَوَارِحِي،

Wa ja'altahum shuhudan alayya maa jawarihi

Who, along with my limbs, you will make them witnesses against me.

Jawarihi –Body limbs, parts

“On the Day when their tongues, their hands and their feet will testify against them about their actions. That Day Allah will pay them back their just dues, and they will realize that Allah is the Truth that makes all things manifest” (Qur'an, 24: 24-25)

“This Day shall we set a seal on their mouths; and their hands will speak to us and their feet will bear witness to all that they did.” (Qur'an, 36: 65)

And they shall say to their skins: Why have you stood witness against us? They shall say: Allah, who makes everything speak, has made us speak, .. (Quran 41:21)

The sinner will complain to his limbs and the organs, “Why did you testify against me?” The organs would reply, “Allah (swt), made us speak out”

So there is no way to hide our misdeeds. In this world we can hide our sins from our fellow humans, but these same sins, will one day be revealed either through our confession or through our limbs.

وَكُنْتَ أَنْتَ الرَّقِيبَ عَلَيَّ مِنْ وَرَائِهِمْ،
وَالشَّاهِدَ لِمَا خَفِيَ عَنْهُمْ،

wa kunta antar raqiba 'alayya min waraihim
wa shahida lima khafiya anhum

*And you are observing from behind them, and a
witness of what you have concealed even from
them*

*Raqiba -to watch or observe
Waraihim - behind them*

*There are some sins about which Allah (swt) does not
allow even the two angels, to record. He is so merciful,
that he conceals them even though the sins are
deserving of recording and punishing
Rasulallah (saw) asked Allah (swt) if he could put him in
charge of the deeds of the people of his Umma so that
no one else would know of their actions.
Allah declined the prophet's request saying "I do not
want even you to realize what they have done. Thus, I
myself will judge them on that day."*

*And say: Work! So Allah will see your work and so
will His Messenger and the believers; and you shall be
brought back to the Knower of the unseen and the*

seen, then He will inform you of what you did. (Quran 9:105)

وَبَرَحْمَتِكَ أْخَفَيْتَهُ،

wa birahmatika akhfaytahu

But through Your mercy you concealed it

Akhfaytahu-to hide or conceal

It is Allah (swt) who has covered his servant's sins from other people including his family and friends.

It is Allah (swt) who, through His favor, gave His servant so much such dignity and reputation among people even though it was never deserved. If people knew everything about the person's evil deeds they would cease to praise him anymore.

Hence we should be grateful as many if not most of us have done things we are not proud of and would not want anyone else to know of it.

So let us praise our lord who has hidden these acts from our friends and family.

It has been narrated that when drought befell the people of Nabi Musa (as), Nabi Musa (as) asked his people, the bani Israil, to gather together and raise their hands towards the heavens praying for the blessed rain to come. Then, to the astonishment of everyone, the few scattered clouds that were in the sky also vanished.

Allah (swt) revealed to Nabi Musa (as) that there was a sinner amongst his people who had been disobeying his lord for more than forty years.

"Let him separate himself from the congregation," Allah (swt) told Nabi Musa (as) "Only then shall I bless you all with rain."

Nabi Musa (as) then called out to his people- "There is a person amongst us who has disobeyed Allah (swt) for forty years. Let him separate himself from the congregation and only then shall we be rescued from the drought."

A man from the congregation knowing that he was the one did not step forward instead he looked left and right, hoping that someone else would step forward, but no one did. Sweat poured forth from his brow. The man knew that if he stayed amongst the congregation all would die of thirst and that if he stepped forward he would be humiliated.

He raised his hands with a sincerity he had never known before, with humility he had never tasted, and as tears poured down on both cheeks he said, "O Allah, have mercy on me! O Allah, hide my sins! O Allah, forgive me!"

As Nabi Musa (as) and the people of Bani Israel waited for the sinner to step forward, the clouds hugged the

sky and the rain poured. Nabi Musa (as) asked Allah (swt) "O Allah, you blessed us with rain even though the sinner did not come forward."

And Allah (swt) replied, "O Musa, it is for the repentance of that very person that I blessed all of you with water."

Nabi Musa (as) wanting to know who this man was, asked, "Show him to me O Allah!"

Allah (swt) replied, "O Musa, I hid his sins for forty years, do you think that after his repentance I shall expose him?"

وَبِفَضْلِكَ سَتَرْتَهُ
wa bifadlika satartah

And through Your grace, you covered it.

Satarta -to veil so nobody can see it. From Satr which means to cover over or put a veil over it.

One of the great graces of Allah (swt) concealing man's sins and faults, as a result of which He has been called 'the Hider of Faults' (sattar al-'uyub). Life would become unbearable if the vices of people were divulged and they perceived the faults of one another. It is for this reason that Allah's (swt) concealing of defects is a great blessing for which we should be so very thankful.

Allah (swt) loves covering his servant's faults. However, he does not like it when people flaunt or advertise their sins for all to see. In today's age of social media, we see this frequently. One must be mindful and not get into the trap of showing off one's sinful actions. Not only does he get penalized for this, but also for anyone else who decides to follow his example.

Rasulallah (saw): asked Allah (swt)

"O Allah! Leave my nation's deeds to me to account for." Allah replied:

"Even though you are the Prophet of kindness, you are not the most Merciful. If you were to be informed of some of the sins of your people, you would surely hate

them; so it is better that only i have the knowledge what their sins are.

O Muhammad! I would account for them in such a way, that no one would know of their sins, not even you. So when I hide their sins from you- the manifestation of kindness, I would certainly hide their sins from others too.

O Muhammad! If you have the prophet hood of kindness to them, I have the Godly Mercy to them. You are their prophet, while I am their Lord. If you are with them today, I have been kind to them from the very beginning and will be so until eternity.

Imam Ali (as) said, Everyone has faults, so do not expose that which is hidden from you, for indeed Allah, the Glorified, has hidden them out of clemency; and hide the faults [of others] as much as possible, [and in return] Allah, the Glorified, will hide that which you would like to remain hidden. Ghural al hikm #7473

وَأَنْ تُوفِّرَ حَظِّي مِنْ كُلِّ خَيْرٍ تُنْزِلُهُ،

Wa an tuwafira hadhi min kuli khayrin tunziluh

*And I ask you to grant me an abundant share
of all the goodness that you send down;*

*Tuwafira - abundant or ample share khayrin
tunziluh means good that Allah(swt) sends down on us*

Imam Sadiq (as) said: "I am amazed at believers, since God will only destine what is good for them. If God makes a believer rich, it is good for him. If God sends a calamity down upon him, it is good for him. If God makes him the owner of whatever lies between the East and the West, it is good for him. Even if he is torn into pieces, it is good for him. There is good in any of God's decrees for a believer."

أَوْ إِحْسَانٍ تَفَضُّلُهُ
aw ihsanin tufaddiluh

Or kindness that you bestow

Ihsanin- means kindness

Tufaddiluh means to bestow

Imam Ali (as) teaches us to ask for abundant kindness from the all kind, the all merciful. Allah (swt) bestows kindness to every single creature. He is not cruel to anyone. He hides our sins, forgives our every mistake and even converts our bad deeds to good. Allah (swt) helps us in ways that we cannot even imagine.

There is no shortage of kindness from our kind and loving lord.

Allah (swt) came to the aid of Nabi Musa (as) when he was trapped between the Red Sea and the army of Firawn; Lady Maryam (as) as she bravely returned to her people with the baby Jesus (as) in her arms; and also Prophet Zakariyya (as) when he prayed for a child, though he and his wife were in their old age.

“Allah is very kind and generous to His creatures”. (Quran, 2:217).

أَوْ بِرٍّ تَنْشُرُهُ،

Aw birin tanshuruh

Or goodness that you spread

Birin means goodness or righteousness

Tanshuruh means to spread or distribute

Allah_(swt) spreads goodness by way of examples of his most beloved servants. A wonderful example is Lady Fatema Zahra _(sa). Lady Fatema _{sa} lived in a two room house made out of clay, wore the simplest garments from head to toe, She would grind wheat and barley with her bare hands to prepare meal for her family, and attended to her four children with utmost love and care. Lady Fatema _(sa) also milled wheat and barley for her poor neighbors. She would also carry water from the well for her neighbors who were old or too weak to carry it.

Even on her marriage day, Lady Fatema Zahra _(sa) did not forget about those in need. A girl's wedding dress is probably one of her most cherished belongings. Rasulallah_(saw) bought lady Fatema Zahra _(sa) a new dress for her marriage ceremony to Imam Ali _(as)

On the day of her marriage, poor woman came to the holy house and asked for old clothes. Fatema Zahra (sa) could have given her an old dress that she had, but not this kind and generous lady! She gave her the new wedding dress, while she wore her old dress to her wedding.

When asked by Rasulallah(saw) why she did not donate her old dress, lady Fatema Zahra(sa) replied "I followed the teachings of Noble Qur'an"

"By no means shall you attain to righteousness until you spend generously out of what you love."

(Qur'an, 3:92)

Imam al-Baqir (as) has said, Allah (swt) wants two traits to be present in people: to acknowledge his favors so that He may increase them, and to confess their sins so that He may forgive them.

أَوْ رِزْقٍ تَبْسُطُهُ
aw rizqin tabsutuhu

Or provisions that you extend;

Tabsutuhu to extend

“Surely Allah is the Bestower of provision, Lord of Power, the Almighty” (Quran 51:58)

Consider the food which we eat at every meal and think from where it came from? The vegetables, grain, fruit, meat, fish, poultry, milk, eggs or dairy products - who brought forth the crops which farmers, grow to be processed into delicious food?

Who created animals whose flesh we cook and eat to give us sustenance, or from whom we obtain milk which nourishes us?

Our Creator is the Maker and distributor of provisions for us.

Prophet Sulayman (as) was once sitting near the shore of the sea and suddenly he saw an ant carrying a wheat seed moving towards the sea. The prophet kept looking at it until it reached the sea and then a frog appeared while raising its head from beneath the waters. The ant entered inside the frog's mouth and submerged itself deep into the waters. After sometime

prophet Sulayman (as), noticed the frog surfaced up from the sea and the ant exiting outside the frogs mouth without the wheat seed. Amazed at this, Prophet Sulayman (as) called the ant and asked about this situation. Prophet Sulayman (as) could talk to the animals. The ant said: "O Prophet of Allah, inside the depths of the sea there is a hollow rock and in the hole lives a worm. This worm is not capable of getting out to receive it's daily sustenance. Thus, Allah (swt) has delegated me to deliver the sustenance to it. Allah (swt) has created this frog to carry me safely through the water while I am in it's mouth, directly to the hole of the rock where i will enter and deliver the sustenance". If Allah (swt) does not forget a worm inside the hole of a rock, how can he forget a human being?

A Contractor in Japan was renovating a house When tearing down the walls, he found that there was a lizard stuck between the hollow space of the walls, because a nail from outside was hammered into one of its feet.

The contractor felt pity, and at the same time curious, as when he checked the nail, it was nailed years ago when the house was first built.

The contractor was puzzled. How could this lizard have survived in such position for many years in between a wall without moving since its foot was

nailed? It was impossible and mind-boggling. So he stopped his work and observed the lizard, what it has been doing, and what and how it has been eating. The contractor saw another lizard which appeared, with food in its mouth. This second lizard put the food in the mouth of the lizard that was stuck. Imagine this! For a lizard, that was unable to get it's sustenance, Allah (swt) delegated another lizard to bring it's sustenance to it, feeding it for years. What an amazing and thought provoking incident

أَوْ ذَنْبٍ تَغْفِرُهُ

aw dhambin taghfiruhu

Or sin you forgive

Taghfiruhu means to forgive

“And hasten to forgiveness from your Lord, and a Garden the extensiveness of which is the heavens and the earth, prepared for those who guard against evil.” (Quran3:132)

“And whoever does evil, and oppresses his soul, then seeks forgiveness of Allah, he will find Allah to be Forgiving, Merciful.” (Quran4:110)

• *“Will they not turn to Allah and seek His forgiveness, and Allah is oft-forgiving, Merciful.” (Quran5:74)*

Rasulallah(saw) said; The likeness of asking for forgiveness is like the leaves on a tree. The tree is shaken, and the leaves fall off.

Imam Ridha (as) said; Perfume yourselves with repentance, so the stench of sins does not interrupt you.

Imam Ali (as) said; Seek forgiveness abundantly, for Allah has not taught you how to seek forgiveness except because he wishes to forgive you.

أَوْ خَطَا تَسْتُرُهُ

aw khata'in tasturuh

Or faults that you cover

Khata'in means mistake and error and it herein
connotes different sins like polytheism, disbelief,
wrong doing, and corruption.
tasturuh means to hide or cover

*Imam (as) has outlined for us seven favors that we
ask Allah (swt) to bless us with.*

*We ask Allah (swt) for an abundant and plentiful
share of the goodness, kindness and favors that he
blesses his servants including increase in provision. In
addition, we also ask for forgives of sins and the
hiding of our faults*

Imam Jafar Al-Sadiq (as) said:

*"On the Day of Resurrection, Allah will extend His
mercy so vastly that even the Satan will expect himself
to be included with that mercy" (Bihar al-Anwar)*

*Solomon Bin-Khalid (one of Imam Jafar Al-Sadiq
companions) said: "I recited the verse"excepting those
who repent, attain faith, and act righteously. For*

such, Allah will replace their misdeeds with good deeds, and Allah is all-forgiving, all-merciful"(25:70) and Imam Al-Sadiq (PBUH) said: "the verse revealed about you (followers). On the Day of Resurrection, the guilty believers will be stopped before Allah Who will personally interrogate him. He will display before him his sins in details, and the believer will confess of them all. The Lord will then say: In the worldly life, I covered these sins and, now, I will cover them for you. He then will order to change them into virtues. As the record of that believer will be shown to people, they will say, how admirable this man is! He did not commit a single sin! This is the meaning of Allah's saying:

... excepting those who repent, attain faith, and act righteously. For such, Allah will replace their misdeeds with good deeds, and Allah is all-forgiving, all-merciful" (Quran25:70)

يَا رَبِّ يَا رَبِّ يَا رَبِّ

Ya rabb' ya rabbi ya rabb

My Lord! My Lord! My Lord!

*Imam (as) now teaches us to fervently invoke our lord
with his name Rabb which means*

Lord, Sustainer, Cherisher, Master, Nourisher.

*In Surah Fatihah, Allah (swt) introduces this name in
the beginning, "All praise and gratitude is due to Allah
(swt), Rabb of all the worlds." Note that it mentions
"Rabb of **all** the worlds", thus stating clearly that he
takes care, nourishes, fosters through every stage of
existence, everything that exists.*

*Nabi Musa (as) said to Allah (swt); "My lord I have
something with me which you do not have"*

*Allah (swt) asked; "O Musa what do you have that I
don't?" Nabi Musa (as) replied; "I have a Lord like you"*

يَا إِلَهِي وَسَيِّدِي وَمَوْلَايَ وَمَالِكِ رِقِّي

ya ilahi wa sayidi wa mawlay Wa malika riqqi
*My God! My Master! My Protector! Owner of
my freedom*

Ilahi means my God

Elahi in Aramaic means "My God."

Sayidi means master

*Mawlay, when used as an attribute of God, means
protector as well as master or Lord*

*Mallika Riqqi means Allah is my master (Mallik) Riqqi
means the state of being released from slavery*

*A true servant of Allah (swt) is he for whom obedience
to his lord is sweet and Allah's (swt) love for him is
delight; he is intimate with Allah (swt) and relies on
Him for all his needs.*

*Servitude means that the servant doesn't consider
himself to own any of what has been bestowed upon
him, for slaves own no property. They see all property
as Allah's (swt) and when He commands, they spend
it; A servant also doesn't plan for he leaves all the
planning to Allah (swt).*

يَا مَنْ بِيَدِهِ نَاصِيَّتِي

ya man biyadihi nasiyati

O the one in whose hand is my forelock

Nasiyati- forelock

Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock, Indeed, my Lord is on a path [that is] straight. (Quran11:56)

No! If he does not desist, We will surely drag him by the forelock (Quran96:16)

The front of the forehead, the forelock or the hair on the front. Grabbing that and holding on to it denotes a powerful grip that controls and restricts. It only allows for movement as much as the owner wishes.

The verse shows that all living creatures submit to the Will of the Almighty and are free only to the extent that He permits them to be.

For those who think they are powerful and can do anything, They only have as much power as Allah (swt) will allow. When He decrees something all their might will not be able to overcome it.

يَا عَلِيماً بِضُرِّي وَمَسْكَنَتِي

Ya 'aliman bidurri wa maskanati

O he who is aware of my needs and my deficiencies

*Durri –urgent needs, requirements
Maskanati-poverty, deficiency*

Imam (as) teaches us to acknowledge that we are unable to solve our problems and unable to fulfill our needs and fulfill our inadequacies. Allah (swt) is the all-knowing. He knows what every person is going through with and what the source of his misery. He has a plan and will

Allah says: "...and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people." (Qur'an 12: 87)

يَا خَبِيرًا بِفَقْرِي وَفَاقَتِي
ya khabiran bifaqri wa faqati

O He who knows of my poverty and destitution

Faqri-poverty

Faqati- destitution, extreme hardship

Imam Ali (as), speaking to his son Muhammad al-Hanafiyya, said, 'O son, I fear for you because of poverty, so seek refuge in Allah (swt) from it, for poverty brings diminishment in one's faith, confusion to the intellect and a motive for hatred.' [Nahjul Balaghah, Saying 319]

A person who lacks the ability to endure poverty, may occasionally get inclined towards sins and even kufr (disbelief). In such a case, the person must rely on Allah (swt), abstain from greed, be contented and must exhibit patience to preserve his esteem and reputation

Rasulallah(saw) has said: The best of this ummah are the destitute ones and they shall enter paradise before everyone else. Poverty is my glory; paradise is desirous of the poor ones and they are the kings of the inmates of paradise

يَا رَبِّ يَا رَبِّ يَا رَبِّ
Ya rabbi ya rabbi ya rab

My Lord! My Lord! My Lord!

Some of the righteous servants believe that the holy word 'rabb(Lord)' is Allah's (swt) Noble or chief name. In Arabic, it means an Owner Who trains His creature wisely and out of Mercy. They also believe that by referring to it, one can get subjected to Allah's Mercy, get his problems solved, and his sins forgiven.

Maybe the reason why all the prophets and Imams (as) resorted to this name in their prayers and at times of difficulty was because they knew it to be Allah's Exalted name. Adam and Eve, when repenting, stated:

*Our Lord! We have been unjust to ourselves, and if
you do not forgive us, and not have not mercy on us,
we shall certainly be of the losers. (Quran 7:23)*

أَسْأَلُكَ بِحَقِّكَ وَقُدْسِكَ

Asaluka bihaqqika wa qudsik

I ask you by Your Truth and Your Holiness

Hakika means truth

Qudsik means holiness or sacredness

وَأَعْظَمَ صِفَاتِكَ وَأَسْمَائِكَ

wa azami sifatika wa asma'ik

*And the greatest of Your Attributes and
Names,*

Sifatika -attributes

Studying Allah's (swt) beautiful names and the greatest of his attributes is one of the most effective ways of strengthening one's relationship with Allah (swt). Each Name and Attribute nourishes a kind of consciousness and humility in man and their study leads one to constantly better their actions.

"The most beautiful names belong to Allah: so call on Him by them." (Quran, 7:180)

أَنْ تَجْعَلَ أَوْقَاتِي فِي اللَّيْلِ وَالنَّهَارِ بِذِكْرِكَ مَعْمُورَةً،
وَبِخِدْمَتِكَ مَوْصُولَةً،

An tajala awqati fil-layli wa nahari bidhikrika
mamurah wa bikhidmatika mawsulah,

*That you enable me spend my nights and days
to be occupied in remembering you and engaged
in your service*

Awqati -moments in time

Mamurah - in this world

Khidmatika - at your service

*Imam (as) teaches us to ask Allah (swt), through his
truth, holiness and holy names, to enable us to spend
our days and nights of our time in this world to
remember him through prayers, duas and Dhikr and to
serve him by doing good deeds in his name such as
feeding the poor, looking after the orphans and
widows, solving a problem afflicting fellow human
being, speaking out when seeing oppression etc.*

وَأَعْمَالِي عِنْدَكَ مَقْبُولَةٌ،

Wa amali 'indaka maqbulah

And my deeds acceptable to you,

Amali - work, deeds or actions

Maqbulah - accepted

We are asking Allah_(swt) to accept the actions or work done in his service to be accepted by him and hence earn his closeness and the rewards that follow

If someone performs a deed without being inspired by a spirit of truthfulness and without connection to Allah_(swt) and if his motive is just a hypocritical pretense to attaining fame and fortune, then these acts become like corpses, lifeless and valueless.

Man should become so devoted and attached to Allah's _(swt) commands that he submits to them unconditionally; his actions and deeds are done purely for Allah's _(swt) sake, his steadfastness in obedience is for the lord's sake, and ultimately the acceptance and reward is with him

حَتَّى تَكُونَ أَعْمَالِي وَأَوْرَادِي كُلُّهَا وَرِدّاً وَاحِداً،

hatta takuna amail wa awradi kuluha wirdan
wahidan

*So that my deeds and my prayers may all add
up to one continuous act of devotion*

Awradi from wird means prayer

Wahidan means one

We ask our lord that all our actions and prayers be transformed into a continuous string of dedicated worship and not counted as single acts separated by intervals.

Continuous and perpetual acts of worship carry more weight which bring about more changes to the way we worship as all our good acts are counted together in the service of Allah (swt)

A link of a chain is of little value, but when it is put together with other links to form a chain, its value and worth is more powerful. Similarly our single deeds are scattered between our sins and crimes. However, when the single deeds are combined to form a chain of good deeds, the value and impression changes.

وَحَالِي فِي خِدْمَتِكَ سَرْمَدًا
Wa hali fi khidmatika sarmada

And my service to you be everlasting.

Sarmada means everlasting for eternity

Imam teaches us to ask Allah (swt) that in addition to our good actions and prayers, they all be combined together to form a single but powerful invocation our service to the lord be preserved and everlasting .

Generating rewards and blessings

Imam al-Baqir (as) said “The preservation of a righteous deed is more difficult than performing that deed in the first place.” He was then asked: “What is meant by the preservation of the deed?” He answered: “Let us suppose that someone makes a gift of charity in order to earn God's pleasure and to have it recorded in his register of deeds as an act of charity unknown to men. Then he tells someone about what he has done. The reward for hidden charity is annulled for his act will have become public. He then tells someone else of what he has done, and this time sincerity with which he had performed it will be completely annulled, and he register of his deeds will record that his act was hypocritical.” (al-Kafi, Vol. II, p. 297)

يَا سَيِّدِي، يَا مَنْ عَلَيْهِ مُعَوَّلِي
Ya sayyidi ya man 'alayhi muawwali

My Master! O He upon whom I depend!

Muawalli in this context means a trusted protector or supporter whom one can absolutely depend upon without any doubt

And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verify, for all things has Allah appointed a due proportion. (Quran 65:3)

Imam Ja'far al-Sadiq (as) was asked regarding the above verse. The Imam (as) said: "There are various degrees of trust in God. Of them one is that you should put your trust in God in all your affairs, being well-pleased with whatever God does to you, knowing for certain that he does not cease in his goodness and grace towards you, and that the command therein rests with him. So put your trust in God, leaving that to him and relying upon him in regard to that and everything other than that." [Al-Kulayni, al-Kafi, vol 2, p. 391, hadith # 3]

يَا مَنْ إِلَيْهِ شَكَوْتُ أَحْوَالِي
ya man ilayhi shakawtu ahwali,

*O he to whom I complain about my condition
Shakawtu -to complain*

Prophet Ayub (as) was afflicted with an extremely difficult illness for many long years, loss of his wealth and family, and rejection by the people. The Prophet turned to no one but the One Who tested him:

And [mention] Job, (Ayub) when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful." (Quran 21:83)

Crying out to Allah in complaint, mentioning that which one has been afflicted with, does not contradict the meaning of patience, rather it is part of worship and submission to Allah (swt). Ayyub (as) mentioned his problems and Allah (swt) praised his example by mentioning his invocation in the Quran.

Allah (swt) responded, granting him relief:

So we responded to him and removed what afflicted him of adversity. And we gave him [back] his family and the like thereof with them as mercy from us and a reminder for the worshippers (Quran 21:84)

يَا رَبِّ يَا رَبِّ يَا رَبِّ

Ya rabbi ya rabbi ya rab

O My Lord! O My Lord! O My Lord!

Prophet Nuh (as), after nine hundred and fifty years of preaching to the disbelievers, who in return rejected the message. called out to Allah (swt) using his noble name

My Lord! Leave not upon the land any dweller from ۞ among the unbelieving. (Quran 71:26)

قَوِّ عَلَى خِدْمَتِكَ جَوَارِحِي
Qawwi ala khidmatika jawarihi,

Strengthen my limbs so I can serve you

Al-Qawiyy" is derived from quwwa, strength, power, might, ability, etc.

This verse is indicative of strength versus weakness. We ask the all-powerful to strengthen our limbs so we can continue to serve him by doing good actions in his name. Weak limbs makes one hesitant or unable to go out and serve his lord and even if he does, he cannot do much as his limbs give up on him. We ask Allah (swt) to give our limbs the strength and power to get the work done.

وَاشْدُدْ عَلَى الْعَزِيمَةِ جَوَانِحِي

Wa ashdood ala al azimatihi jawanihi,

And fortify my heart with firm resolve

Ashdood- reinforce, fortify

Azimatihi- firm resolve or determination

Jawanihi- heart, soul

Azimati jawanihi means to make the heart firm in resolve or determination to be on the straightpath, doing acts that please Allah (swt) and staying away from the actions that displease him and not to be discouraged or dissuaded by the whisperings of Shaytan. Sometimes a weak resolve makes us abandon our mission to do good and even makes us play into the hands of Shaytan.

Ayatullah Jawadi Amuli while commenting on Allamah Tabatabai, the author of *Al Mizan*, he said; 'Allamah Tabatabai would sometimes speak about the very difficult years he experienced; the years when he was in Tabriz and his life was in turmoil. It was a time of unrest in Azerbaijan, but despite this situation and the fact that there was no outward peace for 'Allamah, he had no fear; such a situation did not shake him the least, and he remained firm [throughout].

وَهَبْ لِي الْجِدَّ فِي خَشْيَتِكَ
Wahab li al jidda fi khashyatik

And bestow upon me to be earnest in my fear of you (in disobedience)

Aljidda- to be earnest or determined

Khashyatik- is fear or awe due to the knowledge of the greatness of Allah(swt) while *kha'wf* may come about due to the weakness of the one who fears.

We ask that Allah (swt) makes us stern in our fear of disobeying him. For only that fear will prevent us from committing sins. Without this fear, we will continue unabated in sinning.

A wise man said: "How poor man is! Had he feared the fire of Hell in the same way as he feared poverty, he would have been saved from the both. And had he desired for Paradise in the same way as he desired for the worldly pleasures, he would have won the both. And had he feared God secretly in the same way as he feared people openly, he would have achieved happiness in this world and the world to come".

The Prophet (saw) said: "For those who avoid acts of disobedience or the illegal desire that is shown before them out of fear of Allah (swt), Allah (swt) will prevent the fire of Hell from consuming them, save them on the Day of the Grand Horror, and fulfill His promise to them

وَالدَّوَامَ فِي الْإِتِّصَالِ بِخِدْمَتِكَ

Wa adwama fi al-ittisal bikhidmatik

And to be continuously involved in serving you

Adwama-continuously

Al-ittisal-attached, joined, involved

We should be constantly in the service of our lord, serving his creation in one form or another.

Some acts of service to Allah are;

Helping the needy

Volunteering in acts to help those who cannot help themselves

Teaching good and ethical values especially to our children and young ones, so they become strong and virtuous pillars of the community.

حَتَّى أَسْرَحَ إِلَيْكَ فِي مَيَادِينِ السَّابِقِينَ

Hatta asraha ilayka fi mayadinis sabiqin

So that I may move towards you in the field with the ranks of the foremost

Asraha means `move easily

Mayadin-the fields, arena

Sabiqin-the foremost

Imam (as) teaches us here to embark on a healthy and progressive competition with one another to serve Allah_(swt) by doing good and helping his creation so that we can reach the company of the foremost ones who have excelled in serving the lord. A result of competing to attain good has two results in society. One is the swift spreading of good in society as members try to outdo each other and attempt to be the first to perform a good deed. The second result is that good will be accomplished at a faster pace rather than slowly. A Rapid series of good actions would become a norm and ensure faster progress in the path of virtue. When people sincerely enter the race to do good deeds, without wanting to hinder each other and without the

vice of jealousy and show off, there would be a constant search towards higher levels of virtue. Imam Husayn (as) has said: Saying salāam has seventy rewards, sixty nine for the one who begins and one for the one who answers (Bihārul Anwar, v.75, p. 160).

The Prophet (s) would hasten to say salāam to whoever met him (Syd. Tabātabā'ī, Sunan an-Nabī, p. 41,

The Holy Prophet (s) told Abu Dharr: O Abu Dharr how fortunate are the bearers of the flag of the Day of Judgment who will lead others into Heaven. Know that these are the foremost in going to the mosques in the early morning hours and at other times Sh. Tūsī, Al-Āmālī, p.529, H. 1162

وَأُسْرِعْ إِلَيْكَ فِي الْمُبَادِرِينَ

Wa usria ilayka fil mubadirin

And rush towards you among those who are the first

Usria means to hurry, faster, accelerate

Mubadirin means the ones who initiate, be the first

This verse is a continuation from the previous one, where we asked to move easily towards Allah^(swt). We are asking Allah^(swt) to make me be one of the best servants to be in the forefront of those doing good in the company of Prophets, imams, and the pious. To make me one of the best servants who rush to do good without waiting or lingering. We should think of ways to be the first to initiate projects to do good within and outside our communities. We should be the first to stand up and volunteer for any project that promotes good.

We should not wait for others to initiate and then join in; rather, we should hasten to take the lead. Here it should be emphasized that we should be careful of our intention-which should be to get close to Allah^(swt) and not to have intent to show off or for worldly gains and fame.

وَأَشْتَاقَ إِلَىٰ قُرْبِكَ فِي الْمَشْتَاقِينَ

Wa ashtaqa ila qurbika fil mushtaqin

*And the yearn to be close you amongst those who
yearn for you the most*

Qurbika-means to get close

*To be Mushtaq means to have intense desire or
yearning*

*Ones who have an intense desire to be close to Allah
(swt) serve him and do good with all their strength and
capabilities.*

*The best example is the Ahlulbayt (as), who strove day
and night to please Allah(swt)*

*Imam Zayn al-'Abidin (as) says, "O Allah, I ask You to
fill my heart with love of You, awe of You, belief in
You, faith in You, fear of You, and yearning toward
You." Bihar al anwar vol98*

*Imam (as) also says in the whispered prayer of al-
muridin (the devotees), "O Allah, nothing will cool my
burning thirst but reaching you or quench my passion
but meeting you or satisfy my yearning but gazing
upon your face or relax me without closeness to you.*

*He came to the village and purchased a piece of
barren land. He chose a suitable place and,
putting his hopes in the grace of Allah(swt), he
began to dig.*

Several days went by, and the man continued to dig. He would start in the morning, under the hot sun and dig until evening.

People would pass by curious to see what the man was doing. Some would shake their heads and say; "he is wasting his time", others would laugh at him. But the man persevered.

Exhausted, he would come out of the hole, wipe away the sweat on his brow, rest for a while, and then re-enter the hole, digging.

Then one hot afternoon, as the man was digging. He was swinging the pickaxe with such vigor that the sound of his breathing could be heard all around. After receiving a strong, hard blow with the pickaxe, the ground suddenly split open, and fresh, clear water bubbled up. He climbed quickly out of what had now become a wonderful well in the dry desert which would soon turn ill the surrounding area into a lovely orchard.

Soon the people gathered around to see it. Each of them was commenting on It. "What a hardworking man " one said. " "Another said "Allah (swt) has been generous to him and given him goodness". Another man joined in saying; "he and his descendants have become rich forever". Some congratulated the man while some were jealous.

"Bring me a paper and pen" said the man to the chief of the village. He wrote the following: "I have gifted this well and the land surrounding it in charity for its income to be used as follows:

a. In helping the poor and destitute.

b. In helping the travelers far away from their homes.

c. In providing the means for the marriages of orphans.

d. In providing medical care for the poor.

e. In the doing of good works of public benefit.

I have gifted this well in charity so as to seek the pleasure of Allah^(swt) and the rewards of the Hereafter, and in order to be saved from the of Hell.

The man signed his name on the paper- Ali Ibn abi Talib ^(as)

What an inspiring and awesome example our imams are!

وَأَدْنُوا مِنَّا دُنُوًّا مُّخْلِصِينَ

Wa adnuwa minka dunuwa mukhlisin

And draw near to you with the nearness of the sincere

Mukhlis from Ikhlas is one who sincerely devotes or dedicates oneself, in this case to draw close to Allah

Verify it is we who have revealed the Book to you in Truth: so serve Allah, offering Him sincere devotion.

(Quran 39:2)

In the hot desert of Arabia, Prophet Ibrahim (as) raised the base of the Kaa'ba and asked Allah (swt) to incline the hearts of the people toward his offspring.

Thousands of years have passed and every year millions of passionate people, filled with excitement, circumambulate around the house. How many of us go the extra mile in order to satisfy the people though they still do not like us or remain unimpressed; and how many of us who, without expectations from people, entrust our hearts to Allah (swt) and sincerely perform our duties and while simultaneously have a great and special dignity in the eyes of the people? Therefore, the goal must be to please Allah (swt) and to ask Him to help us attain the people's pleasure.

وَأَخَافُكَ مَخَافَةَ الْمُؤَقِنِينَ

wa akhafaka makhafatal muqinin

And fear you with the fear of those who have firm belief in you

Akhafaka –fear

Muqinin from Yaqeen are those who are certain of their lord, those who have total faith in him

One of the signs of weakness in certainty (Yaqin) is that a person exchanges the pleasure of the people for the anger of Allah (swt). This means that he considers the people around him to be more effective than Allah (swt) in regards to that which shall happen to him.

A person must have strong faith in the Lordship of Allah (swt) and that He alone is the Lord and Maintainer of the Entire Universe and that all which exists comes from Him.

It is for this reason that we must always have the following thought in mind, "Since I know that the One who provides me with sustenance is only Allah (swt), I do not fear anyone other than Him and I will not humiliate myself in front of anyone. If Allah (swt) helps me, even if the entire universe was to be against me, still they could not do a thing to harm me!"

وَأَجْتَمِعَ فِي جَوَارِكَ مَعَ الْمُؤْمِنِينَ
wa ajtami'a fi jiwarika maal muminin

*And I may join the gathering of believers, who
gather close to you*

Jiwarika -to be close or proximity or next to
Muminin -the believers

Imam (as) teaches us to ask Allah (swt) to draw us closer to him in a group of believers who seek his nearness so that their lord can protect them.

For a congregation of believers to gather before Allah (swt) is always among the stations of Allah's (swt) mercy. No group of believers comes together, provided Allah (swt) is pleased with their gathering, except that their congregation shall be closer to Allah's (swt) mercy and it will be among the stations of his grace.

Ibn K̥halid reports Imam as-Sadiq (as) saying, "No group of forty believers come together and pray to Allah (swt) the All-mighty, the Majestic, for something, except that they shall be answered. If their number does not reach forty, then {if} four {of them} pray to Allah, the All-mighty, the Majestic, ten times, Allah will respond to them.

اللَّهُمَّ وَمَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ

Allahuma wa man aradani bisuu in faridhu

*O Allah, whom so ever intends evil for me, let
the same befall him!*

Aradani-intends, desires, wishes

*There are instances where people plan to ruin
the life of an innocent person, either through
spreading false propaganda or through traps and
wrong advice. We ask Allah (swt) who is aware
of all these evil plans, to foil their evil plan and
turn back their evil actions on the planners*

وَمَنْ كَادَنِي فَكَدْهُ

wa man kadani fakidhu,

Deceive him who wants to deceives me

Kadani means to deceive with harm

We ask Allah (swt) here for protection from the evil and the plotting of one who intends to harm us or deceive us. We ask that the person who wishes us evil, the same evil falls on him and that he gets entangled in his own trap of deception.

Imam Zainul Abedin (as) used to supplicate;”

O Allah! The one who plots against me, Plan against him, and the one intends (to harm) me, so Harm him, and Neutralize from me a limit from the one who establishes a limitation to me, and Extinguish from me the fire of the one who lights it to me and fuels it; and Suffice me for the plots of the plotters” Al Kafi hadith #58

"They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive." (Quran 2:9)

وَأَجْعَلْنِي مِنْ أَحْسَنَ عِبِيدِكَ نَصِيباً عِنْدَكَ

Waj'alni min ahsani 'abidika nasiban 'indaka

And make me one of the best from among your servants

Ahsani –best

Nasiban from among a group

O' Mankind! Surely the greatest servant (of Allah) is the one who shows humility, even though he may be of high rank or status; and who renounces the world, even though he has a desire for it (its pleasures); and who is equitable and just, even though he has the strength (to oppress others); and who shows forbearance, even though has the ability (to get his rights by force)... Prophet Muhammad (saw)

A person who has humility even though he has a high position, one who refrains from the worldly desires, one who is just and fair and treats others as equals and has restraint and tolerance

وَأَقْرَبِهِمْ مَنْزِلَةً مِّنكَ

wa aqrabihim manzilatan minka

And the nearest of them in position to you
Manzilatan- position

*Imam Muhammad b. 'Ali al-Baqir (as) has said,
"Nearness to Allah can only be found through
obedience to Him.*

*Sincerity in obedience to Allah_(swt) is the key to
getting closer to him*

*if man wants to become closer to Allah (awj)
and to strengthen this relationship, he should
obtain the nearness to Allah (awj) by means of
good actions and obedience to Allah (awj) as
Imam Muhammad b. 'Ali al-Baqir (ع) has said,
"Nearness to Allah can only be found through
obedience to Him."*

وَأَخْصَّهِمْ زُفَّةً لَدَيْكَ

wa akhassihim zulfatan ladayk

And the privileged in rank before you

Akhassihim- privileged, favored status

Zulfatan-rank

Imam (as) teaches the supplicant to ask not to be just a servant of Allah (swt), but one of the best from the group of elite servants. Not only to be the best, but also to hold a position in close proximity to the lord with a priveleged rank

فَإِنَّهُ لَا يُنَالُ ذَلِكَ إِلَّا بِفَضْلِكَ

Fa innahu la yunalu dhalika illa bifadlik

*For that cannot be attained except by your
grace*

Yunalu means attained or obtained- in this case La

Yunalu means cannot be attained

Fadlik means grace, favor

*All the above cannot be attained except by the favors
and grace from the all giving. All our actions cannot
justify the attaining of the position and status that we
desire. We have no power to reach these high stations
on our own merit. It is only through the generous
favors of the all giving that such a status is possible.
All we have to do is try our level best to do the best we
can in Allah's (swt) name with absolute sincerity and
leave the rest to our lord. He will elevate us to a status
that we cannot even imagine.*

وَجُدْ لِي بِجُودِكَ
Wajud li bijudik

*And grant generously to me through your
generosity,*

Judik from Jawad-generous

*Allah's generosity is openhanded never ending. He is
Al Jawad-the all generous*

*"Allah is very kind and generous to His
creatures". (Quran 2:217).*

*Allah, whom we worship, is Just. He is kind to all His
creatures and is not cruel to anyone. He gives a good
reward to those who do good deeds. On the other hand,
those who do bad deeds, have to undergo punishment
therefor.*

*Allah loves His creatures. He helps them and guides
them to the right path through His Prophets.*

Allah wants all human beings to do good deeds so that they may lead prosperous and happy lives. He also wants that those who do evil deeds, due to their ignorance, to forsake their inappropriate ways, repent sincerely for their sins and begin doing good deeds.

Allah wants goodness and happiness for everyone and is very kind to everybody.

وَاعْظِفْ عَلَيَّ بِمَجْدِكَ
wa i'tif alayya bimajdik

And be sympathetic to me with your glory

Itif- sympathetic, compassionate

***Majdik** from Al-Majeed - the One whose essential nature is glorious, dignified, noble and honorable. Whose essential nature is to give liberally and bountifully.*

Majeed comes from the root meem-jeem-daal, which points out to the attribute of glory and honor (majd). Majd refers to a complete authority (sultan) and sovereignty. This root includes the meanings of being glorious, dignified, majestic and exceedingly generous.

Allah (swt) is Al-Majeed – The All-Glorious and Honourable. He is vast in greatness, honor, respect, might and glory, showering his favors on his creation.

Hence we ask that he be kind and sympathetic to us through this beautiful name.

Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable. (Quran, 11:73)

وَاحْفَظْنِي بِرَحْمَتِكَ
wahfazni birahmatik,

And protect me with your mercy!

Hafiz means to protect

Rahmatik-mercy

The more a person is aware of his dependence to Allah_(swt), the closer he is to His mercy. On the contrary, the more arrogant he becomes, not realizing his dependency on Allah, _(swt) the farther he shall be from His mercy.

“Supplication is the key of mercy”. Imam ‘Alī (as)

Just as Allah _(swt) protected and provided Sayida Hajra _(as) and her son Ishmail _(as), when he ordered Prophet Ibrahim _(as) to leave them alone in the barren place of what is today Mecca, so too he will protect his servants.

People who receive more of Allah's (swt) mercy are those who have acknowledged His blessings and favours, used the favors in a way which pleases him, Spent their wealth to look after the needy Used their hands and resources to care for orphans; utilised their gift of speech to speak good; and performed other honourable acts as ordained by the lord.

وَاجْعَلْ لِّسَانِي بِذِكْرِكَ لَهْجًا

Wajal lisani bidhikrika lahija

And make my tongue to be dedicated in your remembrance

Lisani- my tongue

Lahija -dedicated

Allah (swt) told Musa (as) O Musa call me with a pure heart and a truthful tongue

Allah (swt) loves His servant to be constantly in contact with Him with respect to his needs whether small or big, His servant's small needs

should not veil him from Allah (swt) due to their insignificance, nor should the enormity of his needs separate him. He, the Exalted, likes to see the hands of His servant stretched toward Him for every need, and his heart continuously in remembrance of Him, in every state, in ease and in hardship.

The believing hearts experience sweetness in the remembrance (dhikr) of Allah (swt) with a sweetness above which there is no sweetness. But when the heart becomes corrupted with sins, it is deprived of this sweetness and it no longer perceives it; just like an ill person who loses his appetite and the sweetness of taste

وَقَلْبِي بِحُبِّكَ مُتَيَّمًا

waqalbi bihubbika mutayyama

And my heart captivated by your love!
Muttayama Captivated, attracted

Love for Allah (swt) and the love for the world cannot ever coexist in one heart. Rasulallah (saw)

The holy Prophet (saw) is related to have said, "Prophet Shuayb (as) wept out of love of Allah (swt) the All-mighty, the Majestic, until he lost his eye sight, so Allah (swt) revealed onto him saying, 'O Shu'ayb! If this was out of fear of the Fire, then I have protected you from it; and if it was out of eagerness for Heaven, then I have permitted you {to enter it}.' Shuayb (as) replied; 'O Allah , O my Master, You are aware that I did not weep out of fear of Your fire, nor out of eagerness for Your heaven, but {because} Your love has engaged my heart such that I

cannot endure {it} until I see You.' So Allah (swt), the Majestic, revealed to him saying, 'If this is the case, then because of this I will make the one who spoke to Me (kalimi), Musa bin Imran, to be at your service." When the love of Allah (swt) and yearning toward Him fills the heart of a servant, there would remain no vacant place in his heart for another love to enter the heart.

وَمَنْ عَلَيَّ بِحُسْنٍ إِجَابَتِكَ

Wa muna alayya bihusni ijabatik

And be gracious to me by answering me favorably,

Bihusni- good, favorable

Ijabatik-answering me

Allah(swt) is most certainly not a miser in answering the needs of His servants. hence, there is no reason that he should not answer the prayer of his servants when they pray to him regarding that which is of importance to them, be it great or small, as He {himself} has said,

"Call Me, I will answer you " (Quran 40:60)

except if the response (istijabah) is not to the benefit of the supplicant, as the person is not aware of what is beneficial to him in reality and what is not, whilst Allah(swt) is All-knowing and all wise.

In Dua al-iftitah we recite :

"If there was a delay [in your response], I would blame you, due to my ignorance; while perhaps that which has {been} delayed is good for me, as You know the outcome of all affairs. I have not seen a more generous master, so patient with a wretched slave, than you are with me. "

وَأَقِلْنِي عَثْرَتِي
wa aqilni athrati

And reduce my stumbles

Aqilni - to reduce, lessen, dismiss

Athrati - to stumble

We commit countless errors day in and day out. We ask the all merciful to reduce these stumbles and let them not build up against us.

Imam Ali (as) says;

Allah (swt) counts your evil deed as one, but he counts your good deed as ten. He has opened for you, the door of repentance and which reduces your anxieties.

When you call Him, He listens to your call, and when you whisper to Him, He is aware of your whisper.

وَاعْفِرْ زَلَّتِي
waghfir li zallati

And forgive my lapses

Zallati - lapses, errors, slips

A lapse is an error committed by either forgetfulness or lack of attention. We ask Allah (swt) to forgive our many errors and slips that we commit each and every day.

Allah (swt) says in Hadith Al Qudsi;

“O my servants! All of you are in error except for him whom I have guided. So ask for guidance from Me, I will guide you. And all of you are poor except him whom I have enriched. So ask me for richness, I will provide you. And all of you are sinful except for him whom I have protected.

So plead for my forgiveness and i will forgive you... If the first and the last of you, the living and the dead from you, were to come together and each of them were to ask me their wishes and I were to grant him his

wish, this would not affect My kingdom... When I decide on a matter, all that I say to it is: 'Be' and it is."

فَإِنَّكَ قَضَيْتَ عَلَىٰ عِبَادِكَ بِعِبَادَتِكَ

Fa innaka qadayta ala ibadika bi-ibadatik

For you have commanded your servants to worship you

Qadayta means to have decreed or commanded

"And your Lord has commanded that you worship none but him (Quran 17:23)

Man has been created to worship his Lord alone and to take orders from Him. Hence it is his duty to obey the commands of Allah (swt):

"I created the jinn and mankind only so that they worship me." (Quran 51:56)

Man cannot find himself except by worshipping and remembering his Lord. If he forgets his Lord, he forgets himself, and does not know who he is, what for he is, what he should do and where he should go:

*"Do not be like those who forgot Allah, and therefore
He caused them to forget themselves. (Quran 59:19)*

وَأَمَرْتَهُمْ بِدُعَائِكَ

wa amartahum biduaik

And ordered them to supplicate to you

Amartahum- commanded, ordered

*Imam Ali (as) said to his son Hasan (as),
'Know that the one in whose hands are the treasures
the kingdom of this world and the Hereafter has
allowed you to supplicate to him and he has
guaranteed to answer you. He has commanded you to
ask Him so He can give you, and He is the All-
Merciful, the Kind. He has not placed any barrier
between Him and you, He has not committed you to
whoever intercedes for you... then He has placed in
your hands the keys to His treasures by allowing you
to ask from Him, so whenever you wish, open the
doors of His treasures by supplicating to Him. Mizan al
Hikmah #4038*

وَضَمِنْتَ لَهُمُ الْإِجَابَةَ

wa Zaminta lahumul ijabah

And guaranteed that they would be answered.

Zaminta –guaranteed

Ijabah-answered

And when my servants ask you concerning Me, then surely I am very near; I answer the supplicant when he calls upon Me, so they should answer My call and believe in Me, that they may walk the right way. (Quran 2:186)

Allah (swt) has created water to quench our thirst. He has created so many different types food to satisfy our hunger. He cures man's diseases and improves his health. He discards man's loneliness with a spouse, children, and friends, Allah (swt) solves our problems, however difficult they may seem. Who is so closely and intently aware of man's deepest needs and can provide him with all these blessings, except Allah(swt)?

فَإِلَيْكَ يَا رَبِّ نَصَبْتُ وَجْهِي

Fa-ilayka ya rabbi nasabtu wajhi

So my lord, towards you I turn my face

Nasabtu means to set or turn towards

Our total and undivided attention is with Allah_(swt) as we enter the final phase of the dua

وَالَيْكَ يَا رَبِّ مَدَدْتُ يَدِي
wa-ilayka ya rabbi madadtu yadi

*And my Lord, towards you, I have stretched
out my hand.*

Madadtu yadi means to stretch out the hand

We have now reached the climax of this supplication as we set our faces towards Allah (swt) with outstretched hands—meaning our total and undivided attention is towards our Lord, begging for his mercy. Imam Mahdi (as) says in his supplication

“I turn my face towards the One who has created the heavens and the earth, being upright and submissive, on the nation of Ibrahim and the nation of Muhammad and the guidance of Amir al Mu’minin. And I am not of the polytheists. Surely, my prayers, my sacrifice, my life and my death are (only) for Allah (swt), the Lord of the worlds. There is no partner unto Him. And thus have I been commanded. And I am

from those who submit. O Allah! Make me from those who submit. ” Al Iftijaj vol2 page7

فَاعِزَّتِكَ اسْتَجِبْ لِي دُعَائِي
Fabi-izzatika astajib li du'a'i

So by your might, respond to my supplication
Astajib means to respond or -in this case to our Dua or request

A prayer is surrounded by the mercy of Allah (swt) from two sides; success (tawfiq) from Allah (swt), and the response (istijabah) from Him.

Basically, a servant cannot engage himself in supplication without tawfiq and this help by Allah (swt) is necessary before supplication. Hence, a prayer is preceded by success from Allah (swt) and followed by the response from Him. A prayer is always surrounded by these two factors which are the two doors from among the doors of

Allah's (swt) mercy, which are opened for a servant before and after supplication.

"For the one among you, for which the door of prayer (dua) is opened, then the doors of mercy (rahmah) shall be opened for him also. Rasulallah(saw)

وَبَلِّغْنِي مُنَاي
wa ballighni munay

And make me attain my wishes

Ballighni –make me attain

Munay -my wishes

Nothing is impossible for Allah (swt). We should and must ask Allah (swt) for our legitimate desire, be it for this world or the Hereafter. We should ask him to protect us from all evil that may affect us in this world and the Hereafter, for the keys of good are in the hand of Allah (swt) Nothing can go against His will nor can anything render Him unable, nor is he a miser that he withholds the good and mercy from His servants.

Hence, If Allah (swt) is not a miser in giving or responding to his servant, then it is contrary on the

part of the servant to show miserliness in asking from Allah^(swt) and praying to Him.

Allah^(swt) has said “Even if the first and the last of you, and the living and the dead of you, were to gather and each of them were to ask whatever he wished and I were to grant his wish, {still} My kingdom would not diminish. Bihar al anwar vol93, pg293

وَلَا تَقْطَعْ مِنْ فَضْلِكَ رَجَائِي
Wala taqta min fadlika rajai

Do not cut off my hopes in your favors

Taqta means to cut off

Fadhlika – grace or favors

Hope is the thread by which the supplicant is holding on to. Without hope all is lost. With every single asking whether asking for forgiveness or asking for wishes to be fulfilled, there is that hope which the supplicant hangs on to.

Allah^(swt) is the one who blesses us with bounties and ^(swt) is also capable of preventing calamities from reaching us. We pin our hope that Allah^(swt) Continues to bless us with his wonderful gifts of favors.

Imam (as) here teaches us to ask Allah (swt) not to withhold or cut off his favors from us as that would be catastrophic for us.

وَٱلْحَفَنِ شَرِّ ٱلْجِنِّ وَٱلْإِنْسِ مِنْ أَعْدَائِي

Wa akfini sharra jinni wal insi min adai

And surround me with protection from the evil of my enemies from amongst the jinn and men!

Akfini- enshroud or surround with protection

Sharra-Extreme evil

We seek protection of Allah (swt) from the evil of every tyrant and every rebellious Satan (la) and the evil of everything nearby, or remote, or weak, or difficult, and from the evil of every animal be it small or large, at night or day, and from the evil of every mischievous Jinn and human being.

Akfini means we are asking Allah (swt) to completely envelop or surround us with his protection from the vile and extreme evil of both men and jinn

*"Say: I take refuge with the Lord of Mankind,"
 "The King of Mankind," "The God of Mankind,"
 "From the evil of the slinking whisperer,"
 "Who whispers evil into the hearts of Mankind,"
 "From among Jinn and Mankind."*

(Quran Sura Al- Nas 114)

يَا سَرِيعَ الرِّضَا

Ya sari ar rida

*O the one whose pleasure is quickly achieved
 Sari-quickly,
 Ridha-pleasure, approval*

*We sometimes try to please humans, some of whom
 may prove difficult to please. However, our lord is
 easily pleased, even the smallest deed done in his name
 pleases Allah (swt) immensely.*

*So instead of trying to please others who have varying
 tastes in pleasing and even then when their pleasure
 does not affect my past and future, it is better to
 please only Allah (swt) the One, Whose pleasure is
 quickly achieved and Who can change the people's
 mind for me, and with whom rests my past and future.
 Shaytan whispers to us to lose hope in ourselves after
 committing many sins, which may lead us, in a state of*

hopelessness, to shelve any plan to change ourselves or to turn around. However, if we cling to our hopes and turn to Allah (swt) for his mercy and his help, our all merciful lord is very pleased

اغْفِرْ لِمَنْ لَا يَمْلِكُ إِلَّا الدُّعَاءُ
ighfir liman la yamliku illa du'a

Forgive him who owns nothing but supplication

Yamliku- owns or holds

Amir al-Mu'minin (as), after the divine phrase, "O he whose pleasure is quickly achieved!" states that he has nothing on his side except Dua – supplication. Dua is a great tool given to believers by Allah (swt). Using dua, they can achieve great things and overcome many problems. One who has been given the power of Dua can never lose hope, as in his hands lies a great weapon. It is man's own loss if he does not make use of the tremendous potential of Du'a.

Dua is the weapon of the believer, and the pillar of faith, and the light of the heavens and the earth." Holy

Prophet (saw)

The one who owns the treasures of the skies and the earth has permitted you to pray to Him, and has promised you acceptance of the prayer. He has commanded you to beg of Him in order that He may give you, and to seek His mercy in order that He may have mercy on you.

فَإِنَّكَ فَعَّالٌ لِّمَا تَشَاءُ

fa-innaka faallan lima tasha

For you effectively do whatever you wish

*Faallan-effective, compelling
Tasha- wish*

Whatever Allah (swt) wants to happen will happen. He (swt) can change our destiny if he wills. If a person wants to do something or make a change, he is limited to circumstances that may oppose the change, forces that will resist change and so many obstacles that many times he gives up and surrenders. However, Allah (swt) has no such limitations nor is there anybody who can oppose him. Whatever

he will will happen, whatever he wishes will be realized.

Hence Allah (swt) can change our situation, He can forgive our sins and there is no one who can oppose that.

“His command, when He wants anything, is only to say to it: Be, so it is.” (Quran36:82)

يَا مَنْ اسْمُهُ دَوَاءٌ

Ya man ismuhu dawa

O he, whose Name is a remedy,

Ismuhu- Whose name

Dawa- Remedy, cure, medicine

Reciting Allah's beautiful names is a remedy for all afflictions that we face

Dr Ibrahim Karim a Biologist discovered that Asma'ul Husna, the most Beautiful Names of Allah (swt) have Healing Powers for a large number of diseases.

Dr Ibrahim used precise methods in the Measurement of Energy within the Human Body and discovered that every Name of Allah (swt) Stimulates Energy in the Immune System of the Human Body to work efficiently on certain parts.

He discovered that by mentioning (reciting) Asma'ul Husna leads to improvement in tracking Bio Energy within the human body.

After 3 years of research, he concluded the below;

- 1. Ears – As Sami' (The all Hearing)*
- 2. Bones – An Nafi' (The creator of good)*
- 3. Backbone – Al Jabbar (The Compeller)*
- 4. Knee – Ar Ra'uf (The Clement)*
- 5. Hair – Al Badi' (The Originator)*
- 6. Heart – An Nur (The Light)*
- 7. Muscles – Al Qawiyy (The All Strength)*
- 8. Heart Waves – Al Wahhab (The giver of All)*
- 9. Heart Muscle – Ar Razzaq (The Sustainer)*
- 10. Nerve – Al Mughni (The Enricher)*
- 11. Artery – Al Jabbar (The Compeller)*
- 12. Stomach – Alr Razzaq (The Sustainer)*
- 13. Cancer – Al Jalil (The Mighty)*
- 14. Thyroid – Al Jabbar (The Compeller)*
- 15. Thigh- Ar Rafi (The Exalter)*
- 16. Migraine – Al Ghani (The Rich One)*
- 17. Eye Arteries – Al Muta'ali (The Supreme One)*
- 18. Kidney – Al Hayyu (The Ever Living One)*
- 19. Colon – Ar Ra'uf (The Clement)*
- 20. Intestine – Ar Razzaq (The Sustainer)*
- 21. Liver – An Nafi (The creator of good)*
- 22. Pancreas – Al Bari (The Maker of Order)*
- 23. Fatty Sacks – An Nafi' (The creator of good)*
- 24. Womb – Al Khaliq (The Creator)*
- 25. Bladder – Al Hadi (The Guide)*
- 26. Rheumatism – Al Muhaymin (The Guardian)*
- 27. Prostate – Ar Rashid (The Righteous Teacher)*
- 28. Nerves of the Eye – Az Zohir (The Manifest One)*
- 29. Pineal Gland – Al Hadi (The Guide)*

30. Blood Pressure – *Al Khasfid (The Abaser)*
31. Lung - *Ar Razzaq (The Sustainer)*
32. Thymus Gland – *Al Qawiyy (The All Strength)*
33. Gland above the Kidney – *Al Bari (The Maker)*
34. Hair Peel – *Al Jalil (The Mighty)*
35. The Nasal Cavities – *(Al Lateef, Al Ghani, Ar Raheem)*
36. Eyes – *(An Nur, Al Basir, Al Wahhab)*

وَذِكْرُهُ شِفَاءٌ

wa dhikruhu shifa'

And whose remembrance is a cure,

Dhikruhu-who remembrance

Shifa-cure

Remembering Allah (swt) is the ultimate objective of all acts of worship. If one can focus towards Allah(swt) with concentration and presence of heart he can attain a rank such that Satan would be unable to overcome or gain dominance over him!

However If one's tongue were to recite the holy names, but the heart is not paying attention to it or not resonating with the tongue, then the effects and the benefits would be reduced.

Allamah Tabataba'i once said "Remember God so that God might remember you as well. When God remembers a human being, He delivers him from

ignorance. When God the All-Powerful remembers a human being who is in the midst of some work, he will never find himself incapable of doing something. And if a human being were to have a moral problem, God, who possesses the Divine and Beautiful Names and is described by these great Names, would most definitely remember him, removing the difficulty and freeing him of that problem". (Quoted by Ayatullah Jawadi Amuli)

وَطَاعَتُهُ غِنَى

wa taatuhu ghinan

And whose obedience is wealth!

Taatuhu-Obedience or submission

Ghinan- from Ghani stands for wealth

Allah is Al-Ghani-the One whose essential nature is independence, self-sufficiency and supreme wealth. The one who is obedient to his lord will benefit from his everlasting treasure of wealth.

In a world where often the amount of wealth one has defines one's rate of success, Imam (as) teaches us that monetary wealth takes a back seat when it comes to the obedience to our lord, who is all giving, ever giving

Whoever acts upon Allah's (swt) obedience and judges according to Allah's (swt) rules will not feel alone. They

will have neither fear nor grief. Those are the successful. We beseech to our Lord and God to include you and us with the people of His obedience and dedicate your and our desires to His rewards. In the end, I seek God's forgiveness for you and me. (Imam Ali (as) -Nahjul Balaghia)

ارْحَمَنَّ رَأْسُ مَالِهِ الرَّجَاءُ
Irham man rasu malihir raja

Have mercy upon him whose only asset is hope

*Malihhi is one's asset or capital
 Raja is hope*

An Asset is something we rely on mostly in times of need. When asking for forgiveness and mercy we have hope as our only and most valuable Asset. Hope is very powerful asset, for if we lose hope then we have lost everything. We are hopeful because Allah (swt) himself has said;

Do not despair in Allah's Mercy
(Holy Qur'an, 39:53)

We are hopeful because;

To Him alone belong all the treasures
(Quran63:7).

*I am hopeful because; Imam al-Sadiq (as) said;
A believer is not a believer if the light of hope does not
exist in his heart. (Al-Kafi of Shaykh Kulayni, v.2, p. 67).*

وَسِلَاحُهُ الْبُكَاءُ

wa silahuhu al buka

And whose weapon is tears

Silahuhu-weapon

Buka-tears

*Tears are a manifestation of a sentiment that we feel.
It could be when we remember our sins and are
remorseful and saddened that we are in disobedience of
Allah_(swt)*

*The Prophet (saw) said during the Farewell Sermon,
'And he whose eyes shed tears for the fear of Allah (swt)
he will have for every drop of his tears a reward
equivalent to the size of Mount Uhud which will be
added to the balance of his [good deeds].*

*A man asked Abu Abdullah (as), 'Can I try to cry
during the supplication and I do not have any tears?
Imam (as) said: 'Yes, and even if it (the tear drop) is like
the head of the fly'.*

There is no weapon more effective on the Strong than weeping and of having hope in His mercy. This is the means and weapon of the weak,

يَا سَابِغَ النِّعَمِ

Ya sabighan niam

O the one who provides ample blessings!

Sabighan means abundant or ample

Allah (swt) has an endless supply of blessings for his creation. There is no shortage of blessings. These blessings, both apparent and hidden can not be enumerated.

"And if you were to count God's favors, you would not be able to number them; most surely God is Forgiving, Merciful." (Quran 16:18)

The bounties and blessings of Allah (swt) can either be of the apparent (Dhahir) type which is obvious to us, or it can be of the hidden (Batin) type which requires contemplation and reflection on our part to identify and recognize such bounty. We often fail to realize that the blessings (Niam) are not only what our senses detect or what our eyes see, or what we feel. Allah (swt) makes this distinction in the Quran when He says;

And He has completed and perfected His Graces upon you, both apparent and hidden. (Quran31:20)

Examples of the apparent Niam that are related to our senses are what we eat and wear, our shelter, health, appearance, and lawful pleasures of this world. As for the hidden bounties, examples are knowledge, wisdom, guidance to doing righteous deeds, recognition, the intellect, and also the pleasures and delights of Paradise in the Hereafter. But the most honorable of Niam is the divine appointment of Imam Ali(as) as the Wali and the belief in his Wilayah, Imam Al-Baqir (as) used to say, "The apparent bounty is the Prophet (saw) and the message of Tawheed (Oneness) and Ma'refatullah (recognition of God). As for the hidden Nimat, it is our Wilayah (AhlulBayt) and our Mawada (love)."

يَا دَافِعَ النَّقَمِ
ya dafian niqam

O the one who repels calamities

Dafian means repel, prevent

Niqam means calamities

Allah (swt) repels calamities that may come up on his servant if he deserves it.

Just By leading a righteous life, one can prevent calamities. Repentance before the punishment can also help prevent a calamity from occurring. Consider the story of the people of Prophet Yunus (as). Punishment was decided upon to occur on a specific date.

However, the scholar Rubeel, who remained in the city after Prophet Yunus (as) had left advised the people to return to Allah (swt) and repent. They did that with pure intentions. Allah (swt) prevented the punishment from occurring.

Allah (swt) can prevent calamities. However, sometimes calamities come down as a result of our actions.

Sincere supplication leads Allah (swt) to prevent or repel the coming adversity.

يَا نُورَ الْمُسْتَوْحِشِينَ فِي الظُّلَمِ
ya nur al mustawhishina fi zulam

*O the Light of those who are lonely in the
darkness!*

Nur-light

Mustawhishina- lonely

Zulam- darkness

*“Allah is the Guardian of those who have faith; He
brings them out of darkness into the light...”*

(Quran 2:257)

*Allah_(swt) is the guiding light who guides the lonely
souls who are in darkness. Nobody likes darkness and
everybody wants to find a way out of this lonely and
desolate darkness.*

*Allah_(swt) is the guiding light. He brings comfort to
those who are lonely and offers them away to the light
of guidance and Tawheed*

يَا عَلِيمًا لَا يُعَلَّمُ
Ya aliman la yuallam

O Knower who was never taught!

Allah (swt) the Creator has perfect knowledge. He knows all that is tangible, intangible, manifest and hidden. He knows the past and the future. Muslims reject the Christian belief that god does not have perfect knowledge, for example in the bible it says that God underestimated the intelligence of His creations- He did not think that man could build the tower of Babel (Genesis Ch11 v5-7, Exodus Ch32 v14).

Allah (swt) knows all that there is to know. He knows the ability, capability of everything and everyone. Nothing is beyond him. Nobody taught the all knowing. He is the source of all knowledge.

The below is the final salutation to Rasulallah (saw) and his family (as). We also make a final statement to our lord to do to us what we are worthy of.

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

salli ala Muhammadin wa'ala Muhammad

Bless Muhammad and Muhammad's household!

وَأَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ

waf'al bi ma anta ahluh,)

And do with me what is worthy of you!

وَصَلَّى اللَّهُ عَلَى رَسُولِهِ وَالْأَئِمَّةِ الْمَيَامِينِ مِنْ آلِهِ

Wa sallal-laho ala rasoulihi wal a'immatil
mayamina min alihi

*And Allah bless His messenger and the holy
Imams of his household*

وَسَلَّمَ تَسْلِيمًا كَثِيرًا

wasallam tasliman kathira.

And give them abundant peace!

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